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CONTENTS.

THE WEEK.....	265	EDITORIAL ARTICLES:	
NOTES:		The Constitution Menders.....	274
Literary.....	268	Paritanical Legislation.....	275
Dr. Parsons's Translation of the In-		Women vs. Women.....	276
ferno of Dante.....	269	The English Church.....	277
Dr. Holland's Kathrina.....	271	CORRESPONDENCE:	
Beyond the Mississippi.....	272	Codman's Brazil.....	278
Cholera Prevention.....	273	Bishop Percy's Folio, and the Early	
Recent Republications.—Woodward's		English Text Society.....	279
Record of Horticulture for 1866.....	273	Contraction.....	279
		Culture.....	280

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The Week.

THERE are rumors, which thicken as the fall elections approach, of Mr. Johnson's intention to use force against Congress on some pretext or other when it meets in November. One story is that he will simply resist impeachment, or, at all events, any attempt to suspend him during impeachment. Another is that he will arrest or disperse Congress as soon as it meets, and will use for this purpose the Maryland militia, 4,500 strong, which Governor Swann is now organizing and arming, and to which General Grant very properly refused artillery the other day. There is reason to believe that Mr. Johnson has some men about him who advise him to use force, others who wish he would use force, and that he himself thinks he would be justified in using it; but nevertheless the chances are all against his doing anything of the kind. There is a strong feeling prevalent at the North, no doubt, against impeachment; but then impeachment is a legal process, and the people, no matter what they may think of its expediency, will never sanction its being met in any but the legal way. So, also, as regards the question of suspension during trial, this must be decided by somebody. It may be unconstitutional, but who is to say whether it is or not—the accused or the court before which he is to be tried? Between the two evils—a stretch of power by the court of impeachment, or forcible resistance of the accused officer to its decisions—the people will certainly not have much difficulty in choosing. If the doctrine were once established that, the court once opened, the criminals cited before it might pass upon the extent of its powers or use force against it, of course the process itself would become a mere farce. In estimating the value of rumors like these, their chronological relations to the elections have always to be considered. They are, of course, useful in stirring up voters.

Sheridan's journey through the North is a more legitimate and far more effective way of rousing zeal. He has been received with hearty enthusiasm, which is all the more remarkable as it is now two years and more since his exploits in the field ceased to electrify the country. Like Grant, he is no orator, and therefore replies very briefly and sensibly to addresses of welcome. Invidious comparisons have, we see, been made between his oratory and that of Andrew Johnson; but this is hardly fair. Every man has his own style; Sheridan's is the dense

and concise, and our Chief Magistrate's is the ornate and diffuse. Some like one, and some the other. Mr. Johnson prefers his own.

The effect of the President's talk on the Southern whites—which is, perhaps, what excites most indignation against him at the North—is, there is every reason to believe, very much less than is feared or imagined. Some effect it produces, no doubt. It prolongs the feeling of unrest, the belief that the end is not yet, and that something may yet turn up, which has been the curse of the South ever since the close of the war. But this is, after all, but a bagatelle. The social forces are working at the South with unbroken power, and will grind the President and his "policy" to powder, even if they were an hundredfold more powerful than they are. The conventions are sure to be elected. The negroes are disappointing friends and enemies. They are every day coming into possession of land in all the Gulf States; they are working steadily and faithfully; the Bureau banks are bursting with their savings; they are filling all the official positions in which they have been placed with modesty and efficiency; they are rapidly acquiring education and political insight, and it is safe to say that half the land of the South is passing under the sheriff's hammer, and will soon be in possession of new men, on whom the traditions of the olden time have no hold, and whose labors will soon bring the South into the rank of civilized, modernized communities, and get rid of the question which for thirty years has cursed American politics. We may then look for a period of great prosperity, and of revived attention to the study and practice of social science.

Elections are to be held on Tuesday next in Iowa, Indiana, Ohio, and Pennsylvania. The Democrats of course give up Iowa; they can hope for nothing more in that State than perhaps to make some slight gain on their always light vote, and this, we dare say, they will vigorously endeavor to do, it being decidedly their policy just at present to show that "the reaction" has begun. In Indiana no officers are to be elected of more importance than county officers, and in such cases local issues being justly allowed weight, it will be, we suppose, hard to tell whether the Republicans or the Democrats have lost. In Ohio, General Hayes's election as governor is conceded by the Democratic press, which, however, is rather sanguine of its ability to defeat the proposed amendment to the State Constitution, under which, if adopted, negroes may vote. The Ohio courts already allow a man who has anything less than one-half negro blood in his veins to vote, but the minority of the Republican party is hardly educated up to this liberality of sentiment, and it is among the possibilities, though hardly probable, that the amendment may be defeated. The gubernatorial candidate, General Hayes, having resigned his seat in Congress, a successor is to be chosen, and undoubtedly will be chosen from the Republican party, as the Democrats have united with certain Republicans upon S. F. Cary, who runs as an independent candidate against Richard Smith, the regular, and probably successful, nominee. In Pennsylvania the contest is more interesting than in the other States. Although the election of a judge of the Supreme Court of the State is not generally exciting, and though there is little reason why a Republican might not be as willing to see Judge Sharswood on the bench as to see his Republican opponent, Mr. Williams, yet it is known that the President and the Democratic party are very desirous of a Democratic success in Pennsylvania, and that they pretty confidently expect to carry the State, which it seems to be very desirable that they should not. California is all Mr. Johnson's head will be able to stand for a while; if he should get Pennsylvania this month and New York next, we should tremble for his reason, and be concerned, perhaps, for his safety. But the prospects are good for the Republicans, who have made the most

of General Sheridan's and General Sickles's visits to Philadelphia, and who are reported as less apathetic in the country districts than they were thought to be a month ago. We expect a Republican success.

The three judges composing the entire bench of the Supreme Court of the State of Georgia, and all men of weight and influence, have written letters strongly urging acquiescence in the Congressional plan of reconstruction, and disavowing all claim to or expectation of anything better. They ground their submission on the doctrine that the ordinances of secession were valid and efficacious, and that Georgia has been brought back to the Union as a conquered country. The important thing is that they submit: if secession were likely to be a frequent occurrence, their reason for submitting would also be of importance. But secession is not likely to be of frequent occurrence; if it were, the Union would hardly pay for itself; therefore we are glad to see the Georgia judges back again, and care very little for the nature of their excuses. The theory of secession and of reconstruction is fast becoming a good subject for exercises in dialectics.

The municipal election at Nashville passed off peaceably on Saturday last, and was presided over by the registrars appointed according to the State law; but the trouble seems to be not yet over. The main complication grew out of the old conflict between the Unionists and the former rebels, but the muddle was made worse by contests between two factions among the Unionists themselves. So far as we can understand the matter, Unionists from the Northern States now settled in Tennessee are working hard to get the control of the Union party in Tennessee, and are in a great measure succeeding because of the influence which they have among the colored voters. This state of things the native Unionists resent; so when Major Alden, a man of Northern birth, was nominated for mayor (since elected), a part of the Unionists withdrew from the convention and nominated, first a Mr. Myers, next a Mr. Wetmore, and then a Mr. Scovel. This, however, is only one more drop of bitterness in the general bitterness of Tennessee politics, and people outside would hardly have heard of it but that with it was mixed something more important. The State constitution—for the franchise law enacted last spring is a part of the constitution—repeals all laws in conflict with it, and gives to negroes the right of voting. The city charter of Nashville is a law thus repealed, yet the Democrats of that city claimed the right to hold municipal elections under the charter, appoint their own registrars, and exclude colored voters from the polls. The city government appointed registrars; so did the Commissioner of Registration. Mayor Brown talked of a special police force to back his registrars; Governor Brownlow orders out the militia; the President is, of course, telegraphed to, but remains prudently silent, at least so far as is known to the public; General Thomas, in obedience to orders from General Grant, declines to interfere with the militia acting under orders from the governor of the State; and altogether Nashville is kept in hot water for many days. We hear now that the city authorities have petitioned for an injunction to restrain the newly elected officers from entering on their duties; the Commissioner of Registration, on the other hand, has informed the Recorder that if the Recorder will not, he will administer the oath of office to the new authorities; General Cooper holds his militia in readiness, and willingness, no doubt, for service. Governor Brownlow appears throughout the affair as a man doing the duty enjoined upon him by law, and the blame for the disturbances seems to belong properly to the Democrats of Nashville.

Some of the most astute leaders of the Democratic party have lately been holding conferences in this city, the Charleston *Mercury* says, and feel themselves justified in forecasting the future as follows: Pennsylvania is to be carried by a majority of 5,000, which will be a Democratic gain of 22,000; secondly, they expect that the Republican majority in Ohio will be reduced to 5,000, and the suffrage amendment to the Constitution defeated; thirdly, the November election in this State is to be carried by a Democratic majority of 10,000, and there is to be a Democratic majority in the House of Assembly; fourthly, the Republican majority in Massachusetts is to be cut down two-thirds, and the license party's success will much diminish Radical influence;

fifthly, the Democrats will carry New Jersey by 7,000 majority and defeat the constitutional amendment relative to negro suffrage. And yet, says our informant, the astute leaders above-mentioned are really a little frightened at the golden prospect. "If the Democratic masses, flushed with victory, should insist, as thousands of them will, upon the nomination of pronounced men such as Pendleton, Vallandigham, Thomas F. Seymour, James W. Wall, or other well-known Democrats"—the leaders will really have to keep the correspondent of *The Mercury* out of their conferences.

General Canby in Louisiana had the good opinion of every loyal man there, and if he had none of the plaudits, he had the respect of all the disloyal. In all cases he appeared simply desirous of doing his duty without the least regard for party considerations, and rigidly obeying and executing the laws without in the least regarding party or personal considerations. He was as far as possible from being a politician or a speech-maker, and as it is right to give every man the credit of his "record," we were expecting nothing but good from his administration of affairs in the Carolinas, despite the manner of his appointment. We observe that his first act of any importance is the promulgation of an order which states that illegal and oppressive taxes have been imposed in North and South Carolina, and directing their suspension—as, for instance, whenever they are imposed otherwise than under the authority of the United States; whenever the levying of the tax impugns the power of Congress to regulate commerce between the States; whenever unjust discrimination is made between residents of the State and citizens of other States of the United States; and, finally, whenever any tax is imposed for the purpose of discharging any obligation in aid of the rebellion, or to reimburse the public treasury or any local or public officer or any person whatever for any expenditure on account of any such pretended obligation. This order is to the point, and General Canby says it is needed. Its promulgation will partly reassure such people as were afraid that loyalty had lost much in the removal of Sickles and the appointment of Canby to take his place. But the fear grew out of the fact that Mr. Johnson made the removal and appointment, and was justified by nothing in Canby's previous course as a commander.

There has been in the Boston *Advertiser* a very neat tilt between a correspondent, signing himself "G. H. G.," and Mr. Boutwell, the former assailing and the latter defending the claim of Congress to take from the President the duty of directly executing the laws. Mr. Boutwell's reply is very telling, except on one point, which he altogether overlooks, and in which "G. H. G." makes his most effective hit; and that is, if the President may not (as Mr. Boutwell shows) decide on the constitutionality of an act of Congress, and the making of a case for the Supreme Court be forbidden, military government being substituted for civil, how is the constitutionality of a law to be tested? If it cannot be tested at all, what is the value of the Constitution except as *advice* to Congress? There is probably no difficulty in the reconstruction process which troubles so many people as this one, and there is only one way of meeting it, as we have more than once pointed out in these columns—but it is one to which the Radical leaders, for reasons of policy, are reluctant to resort—and that is by frankly avowing that the crisis is so tremendous that the majority has taken upon itself to do whatever the occasion plainly calls for, constitutional or unconstitutional.

The Indians have condescended to hold a grand talk with General Sherman and the Peace Commissioners. Pawnee Killer came into North Platte and, as he remarked, "brought his prisoners with him," and the prisoners, three of whom were women, had the usual tale to tell. With him came other hostile chiefs, whose speeches made in council had much of the tone of his insolent saying above quoted. They all demanded that the Powder River and Smoky Hill road should be at once abandoned. "Now you whites," Big Mouth said, "I speak to you; stop that Powder River road;" and Turkey Foot, The-Man-that-walks-under-the-Ground, Pawnee Killer, and Spotted Tail were equally plain spoken. They also wanted presents of powder and ball. General Sherman made them a speech which seems to have

been to the point, and may be briefly summed up thus: that in November he should come to make a permanent peace, and should expect of the tribes represented in the council—namely, the Ogallalla and Brule Sioux and the Cheyennes—an answer to the question whether or not they would go to Bradley's Island and be fed till spring and then go to the White Earth and Arkansas Rivers. He told them they would do well to hurry about selecting their lands before the good land is all gone, and advised them in future to imitate the Cherokees, who have left off hunting and have flocks and herds, or the Yanktons and Poncas, who have corn-fields. It was at this juncture, we suppose, that Pawnee Killer rose and left the council, and, having painted his face a bright red, mounted his pony and disappeared. We should say that the prospect of General Sherman's bringing his negotiations to a successful issue is not a very good one. The Indians are very impudent and full of fight, and, indeed, have reason enough for elation in the events of the war this summer. Yet, as the gorgeous correspondent of the *Cincinnati Gazette* says, "the greatest enterprise of the age cannot and will not be checked, but, like the rainbow in its crystal beauty spanning the universe, it must brotherly link the Pacific strands to the granite shores of the Atlantic." This being so, General Sherman went, we suppose, to the root of the matter when he recommended the red man to turn his attention to agriculture; for it is plain that his nomadic life and the greatest enterprise of the age cannot coexist. We need not wonder that the fighting spirit is up, nor expect that it will soon be down. The Indians saw the nature of the struggle before Sherman invited them to revolutionize their lives as their only hope of continued existence as a people. Meantime we have a short truce with Brules, Ogallallas, and Cheyennes.

The *New York Times*, à propos of the recent reported triumph of the Rodman gun at Shoeburyness, raises a laugh at Captain Noble, whose figures, it says, "THE NATION copied with great satisfaction." Captain Noble's report was discussed a year ago in our scientific column by one of the ablest scientific men in this country, and it is quite true that he did speak approvingly of the report. But he nowhere said, nor does Captain Noble we believe say, what the Rodman gun could or could not do with a charge of one hundred pounds of powder. The gun is treated throughout on the hypothesis, furnished by its own friends, that it would not bear such a charge. At the same time we may mention, by way of caution, that the Cable newsman is no more to be depended on for reports of experiments in gunnery than for predictions of the price of stocks or accounts of "the state of feeling" throughout Europe. That our scientific contributor's feelings on the subject of projectiles were so intense as to cause him to copy Captain Noble's figures "with satisfaction," we think very doubtful. As far as we know, he always spoke and wrote of gunnery with the calmness and with the apparent indifference of a philosopher. It is true he may have been bribed with "British gold" to depreciate the Rodman gun. But we were not cognizant of any such arrangement. Had we been, we should certainly have either dispensed with his services or have insisted upon a fair share of the money.

Somebody connected with the press seems to consider the superintendentship of the Morris and Essex Railroad to be a proper retreat for military officers who have quarrelled with the Government or with whom the Government has quarrelled. When McClellan was dismissed, a report that he had been appointed to this post, with a salary nearly equal to the entire revenues of the road, was at once put in circulation. Now the same honor has been bestowed on Fitz-John Porter, who has reappeared before the public as an applicant for a new trial, on the ground that fresh evidence is now to be had which will put his conduct in a different light. What the new evidence would show, we presume, would be the impossibility of the general's executing his orders; but there was on the trial very strong evidence of his apparent unwillingness to try to execute them, which it will not be so easy to dispose of.

Paul Bagley, "missionary from China and Japan," is making desperate efforts to get Jefferson Davis pardoned, and reports in the

Montreal papers a long conversation he has had with Mr. Johnson on the subject. He says it is Davis's troubles which keep the South embittered; but the South does not seem to appreciate Mr. Bagley's services, for it lets him go about slenderly provided as to money, so that he has sometimes, when on his errand of mercy, to sleep on the sidewalk, and was on one occasion denied board in a theological seminary when the character of the bee in his bonnet became known to the officials, and had to pay for his dinner on board a steamer with a ring, and has gone through divers other troubles strikingly resembling those of the once famous Stephen H. Branch of this city.

There is nothing new in the Turco-Greek complication, except that a commission has at last been sent to Candia to enquire into the state of the island and draw up a plan of reform. General Ignatieff's advice to the Sultan has been rejected, and the general has reported the matter to the Czar—and there the matter rests. War between Turkey and Russia is no nearer now than it was before the advice was offered. There is not the least likelihood that Russia will attack Turkey till she has either the command of the Black Sea or is sure of not being molested in the Mediterranean. No Russian army could operate against Constantinople with the coast from the Danube down commanded by the Turkish fleet. A little reflection on the altered position of the two governments, both since the war of 1828 and the war of 1854, would have saved *The Tribune* from being so egregiously deceived as it was the other day by its Constantinople correspondent. In 1828, only a remnant of the invading army reached Adrianople, after the most frightful losses and hardships. In 1854, the Russian army was worn out even at Silistria, and had to retire as soon as the allied fleets passed the Bosphorus. Constantinople will be in danger whenever Russia feels strong enough to break the treaty of 1856; but this is not yet.

The controversy between the friends of Maximilian and those of Marshal Bazaine, or, rather, between the partisans of the Government and the Opposition, touching Maximilian's death, still rages in France with undiminished violence. The marshal has at last received, however, what appears to be a *coup de grace* from M. de Girardin, the editor of the *Liberté*, in the disinterment of a secret order—or, rather, an order which was not to appear in the order-book—directing the French troops not to take prisoners, but kill all they caught. After this—the authenticity of which does not appear to be questioned—it seems useless to enquire who was responsible for the published decree of October 3. Even if Maximilian issued it, his failure or refusal to issue it would not have saved the Imperialists from the guilt of making a barbarous contest more barbarous than ever, and depriving its leaders of all claim to mercy from their enemies and pity from men of other nations. The Mexican presidential election was to occur on the 22d of last month, and the manner in which the result is received will test the value of the Liberal victory over Maximilian pretty severely. Porfirio Diaz is in the field, it is said, against Juarez, and if successful, it is also said, Escobedo & Co. will "pronounce," and get up a secession movement; and if Juarez succeeds, something else will happen about as bad.

The Pan-Anglican Synod, composed of Anglican bishops from various parts of the world, is the subject of incessant ridicule from the English press, owing to the exceeding triviality of the subjects which the right reverend body propose to discuss, and the complete powerlessness of the English bishops who have called the synod. The American and other bishops could agree to some serious changes in doctrine and discipline, or, at all events, undertake to bring them about; but the English bishops cannot alter one jot or tittle of either, or get them altered. Moreover, the Church in England is laboring in the throes of disease which is organic and not functional, and the defects which the bishops seem disposed to deal with are mere defects of form and procedure. The probabilities are that the Irish Church Establishment will go by the board early in the reformed Parliament, and that its English sister will share its fate after a few years of struggle. The fall will be a great one, but will do much both for the Church and for religion.

Notes.

LITERARY.

MESSRS. JOHN WILEY & SON have in press "Choice Selections from Ruskin," reprinted from an English edition, and the first volume of Dana's "Mineralogy," a new, and in all probability the last, edition, so far as the author's own labors are concerned. He has taken every pains to perfect what has long since been recognized as a standard work, and it will naturally now be stereotyped. There will be two volumes in all.—Messrs. Leypoldt & Holt announce an edition of Miss Yonge's "Landmarks of Modern History," a work which is the last of a series of three, the other two being the "Landmarks of Ancient History" and the "Landmarks of Medieval History." The plan of the books is pretty well known. They give the pupil the skeleton of history, sacred and profane, ancient and modern, and enable him to place in order knowledge afterwards acquired. The books are edited by Miss Edith L. Chase, a teacher of experience, who has revised and, to some small extent, rewritten them and added an index. Another book for the use of schools, announced for immediate republication by Leypoldt & Holt, is "La Littérature Française Contemporaine," which consists of a short biographical notice, written by Poitevin, Roche, Grangier, etc., of each well-known French author of this century, and a specimen of his style. The work has been prepared by a competent scholar, and, with the "Littérature Française Classique," gives the student in a very small compass an excellent compendium of French literature from the days of the troubadours to to-day. For higher schools than those in which the books above-mentioned will be used the same firm will soon offer "A Manual of Anglo-Saxon," by Professor Shute, of Columbian College; and Miss Ellen Frothingham's translation of Lessing's "Nathan the Wise" will also soon be issued.—Messrs. J. B. Lippincott & Co. have in press "The Story of Waldemar Krone's Youth," by H. F. Ewald; "A Practical Treatise on Shock after Surgical Operations and Injuries," by E. Morris, M.D., F.R.C.S.; and a second edition of Dr. D. H. Agnew's "Practical Anatomy."

—The Finnish national epic is almost entirely unknown in this country, but we are soon to have an English translation of a certain part of it—the third and fourth runes or cantos—which was made by the late Professor John A. Porter, of Yale College, during the tedious hours of his last illness. The Kalevala consists of poems which have long been handed down by tradition from one generation of Finns to another, but which had not, until 1835, been committed to print. In that year Dr. Elias Lönnrot, who had travelled for months among the peasants and fishermen of Finland, listening to their songs, published the result of his labors in the form of forty-two cantos, containing about twelve thousand lines. In 1849 there was published a new and enlarged edition, the fruit of researches extended still further, which contained nearly twenty-three thousand verses. It is but a small part of this mass of matter that has been translated by Professor Porter. The poem is written in a trochaic metre, which in several respects so resembles the versification of Mr. Longfellow's "Hiawatha" as to seem certainly the original of the metrical system adopted in the American poem. As for example:

"On the plain of Kalevala,
On the prairies of Wainola,
Chanting ever wondrous legends
Full of old-time wit and wisdom.
Wainamöinen, ancient minstrel,
Passed his days in sweet contentment.
All the day long sang the minstrel,
Often into dusky evening—
Sang the tales of ancient heroes,
Legends of the long-forgotten," etc., etc.

We may as well append a few verses of the original, as its alliterative character hardly gets justice in Professor Porter's rendering. This may well enough be, for in the Finnish alphabet there are but nineteen letters, and even of these there are several which are not put at the beginning of words:

"Vaka vanha Wainamöinen;
Sen varsin valehtelitti,
Ei sinna silloin nähty
Kun on merta kyanettihin,
Meren koikot kuokittihin
Kala hanat kaivittihin," etc.

The story of the poem is the old one—the conflict between good and evil, light and darkness, and the heroes of the happy country of Kalevala, Wainamöinen and Ilmarinen and Lemmihainen vanquish Youkahainen and Tuoni and Kullervo and the rest who appear in behalf of the frozen land of Pohiola and of Tuonela, the realm of death. The poem, made up as it is of songs woven together, which have been passed from father to son for ages, is, of course, full of episodes and of gross inconsistencies. Magic plays a very prominent part

in it. Lemmihainen we believe it is who, having been cut into small pieces by an enemy, and thrown into a whirlpool, is raked out by his mother, and put together again with enchanted salve; the moon and sun are stolen out of heaven, and copper ones of wizard workmanship are substituted; Youkahainen, by the powerful song of the minstrel and demigod, Wainamöinen, is sung off from the solid ground into a quagmire, his weapons are sung out of his hands and his steeds into the sea; a whole kingdom is lapped in sleep by incantation, and of course there is much brewing of magic storms and much charmed armor. The peculiar mythology of the Finns is to be found set forth in the Kalevala, and though, of course, after the Finns themselves, it will be foreign scholars who will be chiefly interested in the poem, it will entertain the general reader also.

—Our readers will recollect a letter written not very long since, by Mr. Thurlow Weed, which had reference to the late Mr. Joseph Parkes and the authorship of the "Letters of Junius." Mr. Weed had for a long time enjoyed the friendship of Mr. Parkes, who was what is called a "manager" of elections for Liberal candidates. He had been very much interested in the Junian controversy, and at the time of his death had partly written a life of Sir Philip Francis, based upon a large and carefully-made collection of all papers relating to the question, and, in part, upon a mass of original papers and correspondence of Sir Philip and members of his family. But his death left his book incomplete and his papers in disorder; and the work of which Mr. Weed spoke has been finished, the latter part on a much smaller scale than the first, by Mr. Herman Merivale, who has contented himself with completing the life and letting the Junian problem unravel itself, if it will, from the extracts which he gives from Sir Philip's correspondence. The work will be looked for with interest, and if Mr. Merivale lays before the public all that Mr. Parkes had collected, it is not likely that the death of the latter will have rendered the solution of the vexed question impossible. Mr. Parkes, by the way, was the father of a writer whose name is somewhat known on this side of the water by her volume entitled "Vignettes," Miss Bessie Rayner Parkes. Miss Parkes has written a good deal in various magazines on the woman question, and was at one time quite a leader among the female reformers, and in religious matters rather a rationalist than anything else, but she is said by the English correspondent of the Boston *Advertiser* to have recently become a Roman Catholic. An *apologia* from the new convert might possibly tell a new story, but we imagine it would be the old one and not too profitable.

—Philadelphia has long had a monthly *Medical and Surgical Reporter*, but no city in the country had a weekly medical newspaper till *The Medical Gazette* appeared in New York last week, under the auspices of Messrs. A. Simpson & Co. It is patterned in shape and general appearance after *THE NATION*, but has at present only eight pages quarto. In short paragraphs "The Week" gives the medical news of the day. This is succeeded by reports of lectures delivered during the week at the medical colleges of the city; a page of editorial notes; abstracts of the proceedings of medical societies; accounts of interesting cases in the hospitals; the lecture bulletin of the colleges; and more medical news as "Miscellany." We believe the plan of this publication meets with the hearty approval of the profession, and that it will fill a sensible gap between the issues of the monthlies and the quarterlies. We see no reason why papers of this sort should not be as successful here as in France, where they are common. A good many hard-working doctors whose spare time is almost infinitesimal, and who are almost driven to read their *Braithwaite* in the gig, will be glad to get a medical journal that will keep them fresh at the expense of an hour in the week.

—"The Negro as a Soldier" is the title of an essay, originally written for the U. S. Sanitary Commission, which is published in the October number of *The Quarterly Journal of Psychological Medicine and Medical Jurisprudence*. It is from the pen of Dr. Sanford B. Hunt. So far as regards the history of negro enlistments, the essay is neither very full nor very accurate, for it was written at a time and for a purpose which made the gathering of such facts not easily possible and not particularly necessary. But it is both valuable and interesting as an answer to the sceptics who, when the employment of negro troops was first proposed, doubted whether the negro had the physique to endure hardship; whether he had the necessary physical courage; whether, when his blood was up, he would not disgrace the cause by acts of savagery; even whether he had the brains required for mastering the manual of arms, and a dozen other doubts which we can all remember. These and other questions Dr. Hunt answers by statements of facts. These are, briefly, his conclusions: The negro possesses a natural aptitude for drill. As regards cleanliness, personal and of the camp, the negroes were found to need rigid discipline, and we may add that very many white regiments also were lamentably deficient in both these respects. His capacity

for marching was at first thought to be small, it being supposed that his large, inelastic foot would make him a bad walker; but experience has shown that he marches as well as any other soldier. "His large joints and projecting apophyses of bone give a strong leverage to the muscles attached to or inserted in them. . . . The colored soldier does not endure fatigue as well and as long as the white, but he can endure hunger for a much longer period." He is a heavy feeder and a good forager, and shows no peculiar tendency to diseases of the alimentary tract. He bears injuries and recovers from them as well as the white soldier; gangrene is of rare occurrence; pneumonia, pleuro-pneumonia, and measles are more frequent and fatal among negroes than among whites; and, contrary to a very prevalent opinion, the American negro is as liable as the white man to bilious, typhoid, and malarial fevers. "This corresponds also with the facts reported by African travellers, who speak of great mortality from intermittent and bilious fevers of the Africans in their native jungles." As to the negro's susceptibility to pulmonary disease, it is said that "great weight is due to the hypothesis that he has a tropical or smaller lung." Among negro troops nostalgia is unknown. As regards intellectual capacity, if we suppose that can be measured by measuring the cubic contents or by getting the weight of the cerebral mass, it seems to be shown, but by experiments which are by no means complete or to be taken as exhaustive, that in weight of brain the average white has an advantage over the negro of 2.74 ounces, the average weight of 141 negro brains being 46.96, which gives the white an advantage over the negro of $5\frac{1}{2}$ per cent. All this, however, Dr. Hunt offers as suggestion and not scientific fact. Summing up the question, Dr. Hunt says that the negro seems to have these disqualifications for service which the white man has not, namely, a greater liability to pulmonary and exanthematous diseases and a lack of education. He does not discover in him such natural intellectual inferiority as at all incapacitates him for military life, and thinks that in all wars hereafter this country may and will draw largely on its colored population.

—The bloody shade of Quetaro may be expected to stalk through poetry and fiction for half a century to come. At one of the suburban theatres of Hamburg the fate of the unfortunate archduke has been made the theme of a tragedy; at one of our low "opera-houses" on the Bowery we have had a melodramatic "Juarez and Maximilian;" and at the Stadt Theatre there is to be represented, in November, a tragedy in German entitled "Maximilian." In Vienna there is announced an historical novel sententiously entitled "Schicksal und Kaiser Krone" (Fate and Imperial Crown), and the author is curtly styled O. Mühlwasser (millwater). The history of the race has been so useful to Frau Mühlbach (millstream) that this new historical novelist may be excused if he thinks his *nom de plume* a help to him. It is true, though, that one of the lady's critics has been ungallant enough to whisper, "O Mühlbach! quit your splashing."

—One of the many signs of the corruption of French society is the success of the literature of the *demi-monde* of Paris. The *lorette* has for the moment retired from the stage that Sardou may show, in his photographs of the middle and higher classes of Paris, how small is the moral difference between *monde* and *demi-monde*. She has only sought another field for display; now we have her in novels and memoirs. Hardly had La Rigolboche published her recollections when Thérèse undertook to explain how without a real musical capacity it was possible to become the idol of "society," enter imperial circles, and be imitated in private theatricals by princesses and ambassadors. And now, as if remembering that "tres faciunt collegium," we have the "Mémoires de Finette," native, according to her own story, of the Island of Bourbon, and a creole, who entered upon her life of *caneuse* by the way of Bordeaux, and was so unfortunate, after a sumptuous career in various parts of the Continent, as to have a promising lover at Dresden despoiled by the Prussians in the late war. Her book is written partly to defend her calling and partly to abuse the Prussians, and the obscure journalist who probably performed for her the literary composition exhibits considerable dexterity in presenting her case in both aspects. The library which preserves these memoirs may as well secure the "Lettres inédites" of the murderous Mme. Frigard. At least, we have seen these letters announced, and if only in jest, the jest lies in the satire on the fashionable reading of the French capital.

—An interesting contribution to the history of the great Napoleonic contest with which our century opened is Dr. K. Mendelssohn-Bartholdy's "Friedrich von Gentz" (Friedrich von Gentz; ein Beitrag zur Geschichte Oesterreichs im neunzehnten Jahrhundert. Leipzig. 1867. New York: L. W. Schmidt). The name is not well known; but it was a name of some consequence forty years since. Gentz, born at Breslau in 1764, was the son of a Prussian official. He went to Königsberg for his education, and there fell under the influence of Kant, from whom, however, he learned not his deeper philosophy,

but dialectic adroitness and a habit of inexorably following reasoning to its logical conclusions; and, also, it was to the sage of Königsberg that he owed a general awakening and quickening of his mind. Young Gentz, at the age of twenty-two, was made a secretary in a Government office at Berlin, and soon was advanced to the dignity of a counsellor of war. The French Revolution coming, he at first welcomed it; but by-and-by his enthusiasm changed to vehement aversion, and he soon loudly denied the inferences to be drawn from his old instructor's doctrines of the equality and independence of the individual members of the human family. At about this time he founded a historical magazine, in which he set forth his political views, and in which, on the accession of Frederick II., he published a letter addressed to that monarch and advocating the freedom of the press. At this the King was incensed, and Gentz was given to understand that his chance of promotion in the Prussian civil service was a small one. Domestic troubles were added to his other misfortunes; his life was so notoriously bad that his wife petitioned for a divorce, and in 1802 he left Berlin. He had previously been in communication with Austria; and in September, 1802, became an Austrian counsellor. In his monthly magazine he had been the paid agent of the English Government, and, before entering on his new duties, Gentz visited England, had interviews with the British ministers, and made with Pitt whatever arrangements were desirable. As an Austrian, Gentz was no doubt zealous and useful. He did much to rouse Austria from the lethargy into which she had fallen after Marengo and Hohenlinden. No means that could be used against Napoleon seemed to him too violent or base. He was entirely in favor of assassination. He seems to have had a pretty clear conception of what he wanted and of how to get it. In 1805 he wrote warningly to Pitt: "You let the Continental war begin without the Austrian ministry (then anti-Prussian) and without the King of Prussia; you will shortly repent these two capital faults. The war cannot end happily." It ended with Pitt's dying of mortification and disgust after Ulm. Gentz's diaries of about this time are very interesting. In 1806 Prussia was anxious to set up a North German Confederation as against the Rhenish Confederation which Napoleon had established. But the Prussian negotiations to this end were without result, and she had to wait for Bismarck. After Wagram, Gentz was Metternich's right hand, as reactionary as his master, and faithfully served him at Troppau, Laybach, Verona, and Vienna till his death in 1832. He was a clever, unprincipled man, who saw enough of Austrian and Prussian and English diplomacy to make the private memoranda of his life of value and interest.

—Mr. Aubrey de Vere's beautiful "May Carols" have, as we hope most of our readers know, been republished in this country by Mr. Lawrence Kehoe. The poet has just written to the publisher telling him that if a second edition should be called for he intends substituting for certain poems now in the volume others, since written, which are perhaps somewhat closer to the subject. Mr. Kehoe has had the good fortune to secure Mr. de Vere as a regular and, we hope, a frequent contributor to his magazine, *The Catholic World*. The series of poems entitled "Our Lady" in the last number of that periodical are, we believe, some of those which will have a place in the new volume. Formerly, by the way, it was the custom in *The Catholic World* to state whether its articles were original or selected, but a new rule, under which the reader gets no exact information on that head, renders it sometimes not possible to tell to which class a poem belongs. We were not sure last week when noticing the magazine whether the poems by Mr. de Vere had been borrowed or bought, which, let us say, was the only doubt we had on the subject.

DR. PARSONS'S TRANSLATION OF THE INFERNO OF DANTE.*

DR. PARSONS has completed at a good time the work on which he has been engaged for many years, and portions of which have been previously issued at long intervals. We say completed, although his translation embraces but the first of the three canticles of the "Divine Comedy," for he has never held out publicly the expectation that his labor would extend to the "Purgatorio" and the "Paradiso." We hope, however, that the reception of this volume may be such as to stimulate him to proceed with the translation of the remainder of the poem.

Appearing closely upon the steps of Mr. Longfellow's version, and differing widely from it in method and execution, Dr. Parsons's translation excites a peculiar interest and subjects itself to a severe test. The volume is accompanied by neither preface nor notes, and we are therefore left to gather from the text itself the principles which have directed the translator in his work. Neither zeal nor study nor genius has been wanting to its

* "The First Cantic of the Divine Comedy of Dante Alighieri. Translated by Thomas William Parsons." Boston: De Vries, Ibarra & Co. New York: G. P. Putnam

production. It is a gratifying fact that, while one American poet and scholar has produced what is universally acknowledged to be the most faithful realistic version of the "Divine Comedy," another has produced what we believe will hold the first place among the free versions of its opening portion. Had Mr. Longfellow's translation not been made we might even go farther, and declare Dr. Parsons's translation the best existing English version of the "Inferno." But great as the merits of his work are, it still leaves Mr. Longfellow's translation not merely incomparably the most true, but also the most poetic version of the poem. We do not propose, however, to do either Mr. Longfellow or Dr. Parsons the injustice of comparing their respective works. Each is admirable enough to deserve warm praise, and each does honor to our literature.

It has plainly been Dr. Parsons's design to make his translation a poem that should be agreeable to the mere English reader, and which should introduce him to a knowledge of the "Divine Comedy" by familiar paths. Wisely avoiding the insuperable difficulties attending the attempt to preserve in English the triple rhyme of the original, he has chosen a rhyme and rhythm to which our ears are accustomed and with which our associations are agreeable. The verse of Gray's "Elegy" has been his model; but his great skill in versification has enabled him so to vary its modulation as to prevent its regularly recurring cadences and somewhat formal measure from becoming wearisome or ineffective. His style is throughout elevated, and in passages has a largeness, stateliness, and grandeur which represent these essential qualities of his original. His diction is almost uniformly pure and choice. The finer portions of his work are of a very high quality, and where he has succeeded, as he sometimes has, in combining a considerable fidelity with fluency and force of rendering, his version is about as good as is likely to be made in rhyme. Take, for instance, the rendering of the address of Farinata to Dante and the following lines, in the tenth canto:

"O Tuscan! thou who com'st with gentle speech,
Through hell's hot city, breathing from the earth;
Stop in this place one moment, I beseech:
Thy tongue betrays the country of thy birth.
Of that illustrious land I know thee sprung
Which in my day, perchance, I somewhat vexed;
Forth from one vault: these sudden accents rung,
So that I trembl'd, stood with fear perplexed.
Then as I closer to my master drew,
'Turn back! what dost thou?' he exclaimed in haste;
'See! Farinata rises to thy view:
Now may'st behold him upward from his waist.'
Full in his face already I was gazing,
While his front lowered and his proud bosom swelled,
As though even there, amid his burial blazing,
The infernal realm in high disdain he held.
My leader, then, with ready hands and bold,
Forced me towards him, among the graves, to pace,
Saying, 'Thy thought in open words unfold.'
So by his tomb I stood, beside his base.
Glancing upon me with a scornful air,
'Who art thine ancestors?' he coldly asked;
Full free to answer, I would not forbear
My name or lineage, but the whole unmasked.
Slightly the spirit raised his haughty brows
And said, 'Thy sires to mine were aye adverse,
To me, and to the cause I did espouse:
Wherefore their legions twice did I disperse.'
'What though they baulched were? they all returned,
Each time of their expulsion,' I replied;
'That is an art thy party never learned.'

This is fine, vigorous poetry. We give another extract from the beginning of Canto XXI:

"More vain laments here Malebolge breathes;
And dark it looked—yea, wondrously ob-scure,
Like sticky pitch, that during winter seethes
In the Venetian's arsenal, to cure
Their wounded ships—for, since the time prevents
Their navigation, in that leisure one
Rebuilds his bark, and her calks the rents
In some old hull that many a course hath run;
O'er bow, o'er stern, the busy hammerers bend,
Some fashion oars, and some huge cable twine,
And some the mizzen, some the mainsail mend—
So, not by force of fire, but art divine,
Down underneath a thick tar boiled and swelled,
Wherewith on either side the bark was smeared."

We would gladly cite more did our space permit. This is a fine passage, but even in such passages as these the admiring reader who is familiar with the original may detect here and there a tone which is not that of Dante, and which disturbs the harmony of the style. For instance, in reading this last extract, one who knows Dante's directness of expression would question (even if he did not recall the exact words of the original) the phrase, "Since the time prevents their navigation," as being too formal and slow. Dante simply says, "Che navicar non ponno"—"For sail they cannot." So, "huge cables" is suspicious, and one finds that Dante says "and one twists cordage." We do not regard these amplifications as necessarily faults or defects in Dr. Parsons's translation, viewed as an English poem; but if we consider it merely as a version of Dante, they indicate the danger to which his method of translating and the requirements of his rhyme and his stanza expose him. The free translator in rhyme cannot hope to be always true to his author.

He must occasionally curtail or enlarge his original, and even if his taste and judgment be faultless, his omissions or additions can hardly be so perfect as not to break that *tone* which is the inimitable characteristic of the work of a consummate artist—that *tone* which refuses analysis, "*qualem neques monstrare et sentis tantum.*"

A translator of an ancient or mediæval poem who seeks to make his translation attractive and easy to the common reader of modern poetry must give up the desire to reproduce the original in its simplicity. He inevitably, more or less consciously, adapts it to the modern taste, and, provided he does this skilfully and with a prevailing sense of fitness, we have no ground for fault-finding with his work. We may not admit that he has adopted the best mode of rendering the original, so far as its precise sense and exact form are concerned, but we judge his work on its own merits, with many of the same rules as we should apply to an original composition. Judged after this manner—judged, that is, as a reader would judge it who knew not a word of the "Divine Comedy" in Italian, Dr. Parsons's poem has a consistent tone of its own, and displays poetic gifts of a rare order.

But, judged as a translation, it errs on its own principle (which, we take it, was to follow the original as closely as might be consistent with the best effect in English verse of the pattern adopted) by too frequent divergence from exactness where nothing is gained by not following closely, and by too frequent intensifications of expression, by which the simplicity of the original is lost, with no compensatory gain of force in English by means of the added epithet or phrase.

For instance, in the first canto, Dr. Parsons has:

"A leopard glistening in a dappled hide;"

where Dante says:

"A leopard covered with a spotted hide."

Again, the translator says the she-wolf

"long hath been
The curse of millions dwelling in despair;"

while Dante says:

"She has made many folk to live forlorn."

In his address to Virgil, Dante says, according to Dr. Parsons:

"Let it avail me that with love extreme,
And zeal unwearied, I have searched thy book:
Thou my choice author art, my master thou;
Thou the sole fountain whence my genius took,
The style whose grace gives laurel to my brow."

But Dante wrote simply:

"Thou art my master, and my author thou,
Thou art the one from whom alone I took
The beautiful style that brings me honor now."

And we think that this almost word-for-word version is more effective than a more labored one.

So, later in the same canto, l. 134, Dr. Parsons translates

"Chè quello imperador che lassù regna,"

by

"Because
He, the Great Potentate who reigns on high;"

thus losing the force and significance of *imperator*. The line might have been rendered:

"Because
He, that Emperor who doth reign on high."

In the next canto, l. 7:

"O Muse, o alto ingegno, or m'aiutate,"

is rendered

"O Muse! O soaring genius, help me here!"

A literal translation would have been much better:

"O Muses! O high genius, help me here!"

A little later we find the following lines:

"Thou tell'st of Silvius, how his Father went
Among the immortals, animated still
With sense, in flesh corruptible still pent—
Such was His grace who hateth every ill;
But gracious heaven weighed then the high result."

In these lines Dr. Parsons has failed to give Dante's meaning, though it might be preserved with a very slight change in the words of the translation:

"Thou tell'st of Silvius, how his Father went
To the world immortal, animated still
With sense, in flesh corruptible still pent;
Yet if the adversary of every ill
Was courteous thinking on the high result," etc.

l. 23. "Per questa andata, onde gil dal tu vanto."
Parsons. "That visit famed by thee o'er all the globe."

"Globe" seems to be an anachronism.

I. 32. "Io non Enea, io non Paolo sono."
Parsons. "For no Æneas, no St. Paul am I."

It would be better to read, "For no Æneas and no Paul am I."

I. 36. "Se' savio, e intendi me' ch'io non ragiono."
Parsons. "Thou'rt wise—more wise to hear than I to speak."

We suggest, "Thou'rt wise, and knowest better than I speak."

I. 75. "Tacette allora, e poi comincia' io:
O donna di virtù, sola per cui
L'umana spezie eccede ogni contento
Da quel ciel, che ha minori i cerchi sul,
Tanto m'aggrada il tuo comandamento."

Parsons. "The virgin ceased, and thus responded I,
'O soul of goodness! which alone mankind
Exalts above all beings of the sphere
Whose heavenly orbit is the most confined—
Lady! thy sweet commandment charms mine ear.'"

To translate *tacette allora* (she then was silent) by "the virgin ceased" seems to us peculiarly unfortunate, considering that the person referred to was Beatrice. *O donna di virtù* is not "O soul of goodness!" but is "O lady of virtue!" and we cannot but think that Dr. Parsons errs in referring the following relative to "goodness" instead of to the lady, who, in his conception, represented divine philosophy. The better Italian commentators agree in interpreting the passage thus: "O lady of virtue! through whom alone the human race exceedeth all contained by that heaven which hath the lesser circles, so grateful is thy command unto me," etc.

"Lady, thy sweet commandment charms mine ear," is entirely undantesque in feeling, and so is the rendering of line 94,

"Donna è gentil nel ciel che si compiange,"

by

"In heaven one Gentle Mourner so laments;"

where it would be far better to translate more literally, "In heaven a gentle lady so laments."

But Dr. Parsons seems to dislike to call these heavenly existences by the term *ladies*, and in line 124 translates *tre donne benedette*, three blessed ladies, by the feeble euphemism of "three such beings beautiful and blessed."

There are other instances in these cantos of this tendency to translate Dante's simple phrase into one more conformed to the common modern poetic diction, but we have already cited enough to show how little the translator has cared to preserve the tone of the original, even in cases where he would have found little difficulty in so doing.

It is not unlikely that the mass of mere English readers will regard such changes as these and such deviations from the original as improvements upon it, and not as blemishes upon Dr. Parsons's work. But the critical student will regret that a translator of such real power as Dr. Parsons and of a genius that fitted him to appreciate the quality of his master's poem, should not have felt that his translation lost not only in truth but in real beauty by every needless substitution or alteration of the kind we have pointed out.

But it would seem that Dr. Parsons, though at times fully possessed with sympathy for the concise simplicity and directness of Dante's style, has been at other times led away by his own skill in the use of the conventional poetic diction, or by a liking for its familiar forms. Otherwise we can hardly account for his rendering of some crucial passages.

Thus, in the episode of Francesca da Rimini, where she says (Canto V., l. 100):

"Love that on gentle heart doth quickly seize,
Seized this one for the person beautiful,"

Dr. Parson changes "this one" or "this man" into "this fond being."

And just at the close of this same famous episode the whole spirit of the scene is changed, and, as it seems to us, a false conception of the character of Francesca suggested, by the mode in which lines 133-136 are rendered. Literally translated, they read as follows: "When we read of the longed-for smile being kissed by such a lover, this one, who never from me shall be parted, kissed my mouth all trembling." Dr. Parsons translates thus:

"At reading of the longed-for smile—to be
By such a lover's kissing so much blest,
This dearest,—never shalt thou part from me!
His lips to mine, to mine, all trembling pressed."

This is not Dante's manner; it is the manner of a much later date, it has the ring of the romanticism of the eighteenth century.

Our limits compel us to stop. We must repeat the expression of our strong sense of the great merit and general excellence of Dr. Parsons's version. Its very excellence is a temptation to criticism, and it deserves a minute examination, such as would be labor thrown away on an inferior production. In its kind it is one of the best translations of our time. It is the work of a genuine poet, and it bears the stamp of his individuality.

DR. HOLLAND'S KATHRINA.*

THE reading of this book is a serious, even a solemn labor. Kathrina's life and the poet's were full of questionings. Themes such as art, religion, love, the meaning and uses of life, form the staple of their conversation; their discussions are very grave, and the descriptions interspersed have a corresponding severity of tone. The story of the poem is, in brief, the saving of the soul of a sceptical and blaspheming poet. It extends from his boyhood to about his forty-fifth year, and ends with the death of Kathrina. She dies soon after saying in broken whispers to the poet, her husband (who is an imaginary character, not Dr. Holland himself):

"Do you not hear them? they have caught the news;
And all the sky is ringing with their song
Of gladness and of welcome. Paul is saved!
Paul is redeemed and saved!"

There is nothing in Paul's life, as he tells it, to justify the interest of the hosts of Heaven—to whom we suppose "them" and "they" refer—in his fate, or to make them particularly glad to welcome him. That a selfish man, a genius *manqué*, such as Paul was, should be "saved," is undoubtedly of great importance to his wife, and Kathrina very naturally, and in a very womanly way, attributes her own satisfaction to the angelic creations of her fancy. To be sure, Paul seems to have been a spiritualist, and to have been "saved" more by a sort of spiritualistic miracle than by natural means, and by "they" and "them" Kathrina may have meant not the mass of the angels, real or imaginary, but simply Paul's mother and her friends, who were at the time in spiritual attendance on her death-bed. Kathrina seems to have been a medium.

The poem is preceded by what Dr. Holland calls "A Tribute." And "A Tribute" begins with two lines which are an enigma to us:

"More human, more divine than we—
In truth, half human, half divine—
Is woman."

"We," of course, means men; but if the semi-divinity of women be admitted, still it is difficult to understand the composition of man. Woman being one-half human and one-half divine, and being more human and, at the same time, more divine than man, it follows that man must be less than half human and less than half divine, say one-third of each. But this leaves a third of his composition to be accounted for. It is hardly fair for a poet to begin with proposing such a puzzle to his readers.

A little later in the same "Tribute" to woman we come to the following lines:

"If God be in the sky and sea,
And live in light, and ride the storm,
Then God is God, although he be
Enshrined within a woman's form."

Another puzzle. Whether God be in the sky or not, why should he not be God although he be enshrined in a woman? Is there then, after all, something so shockingly undivine in woman that we cannot believe God to be God if he be found in her, unless he also rides the storm? But Paul was weak in logic throughout his life, and his reason was probably not strengthened by the mode of his salvation. At any rate, this is a very dubious tribute to woman.

Paul—he has no other name in the poem—was born at Northampton, Mass., "queen-village of the meads" on Connecticut River. His father, who was a rich man, committed suicide in Paul's infancy from fear of want. Paul grew up deeply attached to his mother. At the age of fourteen a pet lamb escaped from his grasp, cleared the garden wall at a bound, and flew away. Paul pursued; but the lamb, which was a very remarkable animal, sped away to the mountain (Mt. Holyoke) woods, scaling the shelvy cliffs, "where rocks and chasms were thick on either side," until he reached the very summit (near where the Summit House now stands), and here Paul, very much fatigued by the ascent, caught him. The climb seems to have heated his blood and brain, for suddenly he says:

"I felt the bud of being in me burst."

He knew that he was greater than the scene, and felt his soul

"Baptized and set apart to poetry."

After this bursting of the bud of being he went to school, where in "brain and brawn" every other boy was his inferior, their buds of being, we suppose, not having yet burst. Being duly fitted, he entered Amherst College. Some time during his college course his mother, whose health had failed, and whose mind had given way, died also by her own hand. This shock quite destroyed Paul's faith. He had been sceptical from an

* "Kathrina: Her Life and Mine. In a Poem." By J. G. Holland, author of "Bitter-Sweet." New York: Charles Scribner & Co. 1867.

early age; now he inconsistently blasphemed. After about a year his spirits began to recover their tone; and one Sunday morning in summer, passing the church in Hadley, just as the choir was singing a hymn, he was so much affected by one female voice that he himself began to sing, and then entered. The young lady whose voice so charmed him was that morning received formally into the church. She was beautiful, and Paul at once hoped to marry her. As he was going out of church he was accosted by an elderly lady, a former friend of his mother, and the aunt of the beautiful maiden, whose name was Kathrina. The aunt introduced him to her niece, and asked him to visit them. He does so. On first acquaintance Kathrina talks a little as if she had lately been reading "Aurora Leigh." Paul is offended at her preferring to pass the evening at a prayer-meeting rather than spend it in conversation with him:

"How my sore self-love
Burned with the hot affront!"

The next morning brought better thoughts. But

"What need to tell
Of the succeeding summer days, and all
Their deeds and incidents?"

In October Paul and Kathrina were married. His friends, he says,

"Assisted me to place upon her throne
My household queen. Right royally she sat
The new-born dignity."

Ten uneventful years pass. Paul is occupied with love of his wife and their one child, a daughter, and neglects to write poetry. His consciousness of power unused makes him miserable. He finally resolves to move to New York in order to see "life" and to write poetry. He says:

"I saw the waves of life roll up the steps
Of great cathedrals and retire; and break
In charioted grandeur at the feet
Of marble palaces, and toss their spray
Of feathered beauty through the open doors,
To pile the restless foam within; and burst
On crowded caravansaries," etc., etc.

And seeing this, he waited the predetermined time when he should close his study-door and "wrap his kindling brain in a poetic dream." The time comes; he writes poems:

"For ten long years
I poured my poems with redundancy
Upon the world."

He gained great reputation as a "brilliant" writer, but his character and self-respect were

"Eroded by the canker of conceit,
Poisoned by jealousy, and made the prey
Of meanest passions."

Meanwhile he neglected his wife and child. He finally repents of this bad course of life, and determines to set to work with a better motive than to win praise. Accordingly, after what he himself calls a "a tedious colloquy" with his wife, which, however, gave him "cleaner vision," he says:

"I can see
Before, around me, underneath, above,
The great unrealized."

"I find myself
Inspired supremely by the Possible
That calls for revelation."

On this Kathrina justly remarks that his "fantasy is vague." He gives his time, however, to his new passion,

"Till, half in terror, half in reverence,
I learned that I had broached the Infinite!"

On completing his work he puts it aside, in order that he may, after rest and diversion, judge it with a critic's cold eye. Then he says,

"I broached my feast,"

and to his great disappointment found it very poor, thus learning

"That the great Possible, which lies outside
The range of commerce, is identical
With the stupendous Infinite of God,"

from "the plucking of whose robes" the "most prehensile language shrinks."

Learning this, his "last resource was gone." Kathrina becomes ill, and on her death-bed, with the aid of the spirit of Paul's mother, converts Paul from scepticism—such that he had not prayed for twenty-five years—from selfishness, from pursuing art for the sake of praise or for the sake of mere art, converts him, indeed, from all the error of his ways to prayer and patience and the service of the Lord. "Paul is saved," and lays this life of himself and of Kathrina as a tribute of love

"Upon the grave that holds her sacred dust."

BEYOND THE MISSISSIPPI.*

MR. RICHARDSON has in this book attempted, and we think he has attempted with very good success, to give to Eastern men a popular description of frontier life. Indeed, his success is so great that we regret that his ability should not have been better employed, for he is competent to draw an audience much more select and much better worth drawing than that agency-supplied public for which he has written. He has good powers of observation, quick perception, and an intelligent comprehension of men and things. He just misses telling a story excellently; one feels that he does not quite know when it has ended. His book, nevertheless, has many capital anecdotes of frontier character. For example, we may cite the story of the Californian burglar who, climbing cautiously up to a chamber window, found himself confronted by the occupant with two revolvers. "You get!" said the Californian who was not a burglar; "You bet!" said the house-breaker, and thereupon retired. The confidential relation existing between all classes of a frontier population seems to us admirably illustrated by this anecdote. And no one, we think, can help being amused, while many may be much instructed, by a story of Horace Greeley's being called on for a speech by a party of gamblers and drinkers. He replied to the invitation by a strong anti-liquor and anti-gambling speech, which was received with great good humor by tipplers sipping their grog on one side and gamblers who stopped for the moment their less silent occupation on the other. It may be imagined from these stories how little Mr. Richardson sentimentalizes over the pioneer, how desirous he is of representing things fairly. Although in Kansas when the land- fever raged and Edens and New Babylons were founded, he gives his readers an account of those schemes and the persons who managed them which ought to render effectual aid in deterring from rash enterprise and discouraging dishonest speculation. He as much discredits the ideal West as all travellers now do the ideal Indian, and certainly endeavors to give a correct picture of the habits of pioneers. Perhaps, so far as morality and not literature is concerned, the effect of such a picture may be better if done in a popular manner, so that it may reach the largest possible number of persons likely to be misled by land prospectuses and chances of rich claims in Eldorado, than if addressed to an audience more cultivated and therefore less in danger of deception.

The tone of Mr. Richardson's book is sometimes vulgar; but it is the hearty, manly vulgarity of a new and somewhat impudent country; we discover no snobbishness in it. It is undeniably the tone of the newspaper, but also of an independent and fair-minded man. The book is not to be indiscriminately praised; there is no sort of doubt about its author's occasional gross want of taste, or the frequent evidence of his want of cultivation. Nevertheless, we like the spirit of it better than that of such a book as Mr. Hepworth Dixon's, for instance. And as regards the information it contains on all matters relating to frontier life, there is no comparison between the two works. Mr. Dixon confuses; Mr. Richardson explains; Mr. Dixon fails to see the difference between what is characteristic in the society of the West and what is abnormal; Mr. Richardson almost instinctively distinguishes the two. It is very unfortunate, as we said before, that one so able to describe the West faithfully and intelligently should choose an audience which, from its want of cultivation and greed for sensationalism, necessarily throws discredit upon any author to whom it willingly listens. The burden of proof is upon every writer who circulates his book among the great American public by means of agents to show that his writing is worth anything.

"Beyond the Mississippi" is fortunately not filled with columns of statistics, which would almost certainly be of little value in a new and migratory country like that which it describes; it gives an account of the state of society, it gives pictures of manners, it gives local anecdotes worth far more. To know that there are so many, or so many, physicians in Dacotah does not advance our comprehension of Dacotah much; but if we happen to hear of the same man figuring as lawyer in Nebraska, gambler in Missouri, physician in Dacotah, and, finally, judge somewhere else, we begin to understand the Western country better. And so if a man appeals from a village alcalde to the "Supreme Court," and when, from curiosity, his neighbors have assembled, tells them that they are the Supreme Court, and so argues his appeal, the traveller who tells the story gives a much clearer idea of the place than if he had given the recognized judicial statistics.

* "Beyond the Mississippi; from the great River to the great Ocean. Life and Adventures on the Prairies, Mountains, and Pacific Coast. With more than two hundred illustrations, from photographs and original sketches, of the prairies, deserts, mountains, rivers, mines, cities, Indians, trappers, pioneers, and great natural curiosities of the new States and Territories. 1857-1867. By Albert D. Richardson, author of 'Field, Dungeon, and Escape.'" (Issued on subscription.) New York: Bliss & Co. 1867.

CHOLERA PREVENTION.*

So far as we are aware, no method has been discovered by which cholera may be treated with any degree of certainty or the slightest assurance of success. If there is any drug, or combination of drugs, throughout the entire range of the materia medica which will stop the flux of the life-blood of the cholera patient, it does not form a part of the present state of medical knowledge. We have heard physicians boast of cures, and some have publicly stated that they had never lost a patient from this cause; but when the matter came to be sifted and the facts fully known, the remedies said to have been so successful were found utterly untrustworthy. All recorded evidence thus far proves that some get well under all kinds of treatment, and that many recover with no treatment. Behind the disease, and in spite of the doctors, there seems to be the fixed law that one-half of all who are attacked will die, and the other moiety convalesce rather by reason of a vitality that successfully resists the operation of the poison than of an exhibition of drugs. It was this utter failure of remedial measures to save the collapsed victims of cholera in each recurring epidemic that first turned the attention of thoughtful physicians to the problem of preventing what they were compelled to confess they could not cure. Experience proves that this latter problem has been solved. In 1849, Dr. William Budd, of Bristol, England, conceived the notion of destroying the discharges of the cholera sick, as soon as they were voided from either the stomach or bowels, by means of disinfectants and antiseptics. In 1854 he published the results of his experiments in a series of letters. In 1855 his method was introduced into this country, at the Quarantine establishment in New York harbor, by Dr. Elisha Harris, now Registrar of Vital Statistics and Corresponding Secretary to the New York Metropolitan Board of Health. In 1866 this body, mainly through his influence and the untiring energy of Jackson S. Shultz, Esq., President of the Board, adopted the same means for controlling the epidemic of that year. The last-named gentleman established a depot of disinfectants, and organized a corps of men whose duty it was to proceed at once, as soon as a case of cholera was reported, with a wagon-load of the proper materials to the house, and to disinfect all places into which the choleraic discharges had been thrown, all articles that had been soiled, and, in case of the death of the patient, to place disinfectants in the coffin in such a manner that they could instantly receive any subsequent discharges of the dead. This was the first effort upon an exact scientific basis to prevent the spread of an epidemic of cholera. Glasgow, Bristol, and other towns of Europe quickly followed, and finally the Weimar Cholera Conference added the immense weight of its testimony to the same method of destroying this fearfully destructive exotic infection. No one doubts that the discovery of Jenner is a sure preventive of small-pox; the discovery of Budd is an equally sure preventive of cholera; and these two names are already written high among those whom humanity must honor.

In a communication to the New York Board of Health, entitled "Cholera Prevention," Dr. Harris sets forth the present aspects of the epidemic in America, and the principles upon which the practice of "Cholera Prevention" is founded. A copy of this valuable but unpretending little work is now before us. The memorandum on disinfection is complete and thorough, and contains a description of only such disinfectants as experience has proved to be necessary for success in the warfare against cholera. What has been proved and is regarded as absolutely known is set forth in homely terms, while a list of authorities is given in a note containing the names of Pettenkofer, Griesinger, John Simon, William Budd, Dr. Angus Smith, William Crookes, M. A. Chevallier, Dr. Thiersch, and others, whom the scientific reader may consult for the evidence and history of sanitary disinfection. The fact that cholera still exists upon this continent, and travels with equal facility in all directions, endangering every city on the routes of travel while it is present in any one of them, renders this publication exceedingly timely. Every place to which cholera can come needs to be constantly guarded by the sanitary regulations described in this pamphlet, and every family should know and practise the rules of safety given therein, just so long as this Asiatic plague lingers and lurks in any part of the country. Many of the towns and cities of the West, and nearly every military post between the Mississippi River and Fort Harker, a distance of nearly seven hundred miles, have suffered during the present season from the lack of such sanitary knowledge as is contained in these pages. But success in the application of the methods and means described depends entirely on precision and promptitude. For this reason the writer has presented such examples of success as seem fully adapted to enforce the instruction contained in the memorandum on disinfection. The recommendations of the Weimar Cholera Conference,

which was composed of more than fifty of the ablest physicians of Europe, many of whom had made cholera prevention the subject of years of patient toil and untiring devotion, are added, and form a part of the evidence in favor of disinfection as a means of preventing and controlling the spread of the poison. The pamphlet closes with a series of rules for the care of the sick and the treatment of their discharges which seem likely, if faithfully carried out in every family in which cholera may occur, to effect a kind of mutual insurance against the disease. The great merits of the book are its exact statements of facts in preventive regulations relating to cholera, its full and precise practical information, its evidence of comprehensive scientific knowledge and actual experience on the part of the writer, as shown in his style of imparting instruction, and its freedom from technical language and merely scientific phraseology. It cannot fail to be productive of great good wherever the rules it contains are carefully studied and faithfully executed. We take great pleasure in praising it.

Recent Republications.—Dr. Francis's "New York Physicians" is a book that one would suppose could interest only the medical profession. It is, however, a pleasant book for the mere layman. We, for instance, like this very well: "Dr. Hammond travelled extensively, visiting London, Paris, Rome, Florence, and neighboring places of resort, where the study of disease may be combined with beauty of scenery." It is possible, too, for the unprofessional man to sympathize to quite an extent with Dr. Horace Green, of whom we are told that as he advanced in years "his principal difficulty was wearisome days and nights." "Since deceased," he is, Dr. Francis tells us. The little book is a very free-spoken, kind-hearted one, with a courageous preface; and so—not redolent but—suggestive of Dr. Francis's personality that though we know next to nothing of his commemorated physicians, we have found his book by no means bad reading. We are much inclined to say of him, as he says of Dr. John H. Griscom, that "as a writer he is full, bold, statistical, and at times facetious."

The "Knickerbocker Edition" of Irving is exceedingly good looking, and at two dollars and a quarter a volume is, no doubt, to be called cheap. When the issue of a set of books like this extends over twenty-eight months, even readers of moderate means who—without having offered it—have had the prayer of Agur very well answered, may easily be beguiled into becoming owners of authors like Irving. The "Knickerbocker Edition," by the way, is to be sold only to persons who subscribe for the whole set; and its binding, type, illustrations, and paper are such that one may very well be content to own his Irving, which the publishers say "no intelligent family should be without," in this handsome and durable form.

Bulwer and Thackeray and Irving and Dickens, in a dozen different dresses, are presented to us in cheap editions. It is no more than fair that the master of them all should have his claim to popularity recognized by the publishers. Messrs. Ticknor & Fields are issuing in a cheap form their well-known household edition of the "Waverley Novels," of which there will be twenty-five volumes, to be issued, two a month, at the rate of a dollar and a half a volume.

In point of popularity in America we believe Mr. Whittier ranks third among poets. He has a clear claim, then, to a place in the Diamond Edition, which is, we suppose, sold so cheap because it is expected that a great number of copies will be sold. The more the better in this case. Mr. Whittier's poetry has been in a certain high sense a civilizing agent, and will continue to be so. We have now of this edition Tennyson, Longfellow, and Whittier, all the volumes very pretty outwardly, and all in a type that is quite readable by persons with good eyes. People do not, however, read poetry—we suppose they do not—by the bookful, so the type need frighten no one, and certainly it is a good thing to be able to pack away so much in so small a space of shelf.

Woodward's Record of Horticulture for 1866. Edited by Andrew S. Fuller. (New York: Geo. E. & F. W. Woodward. 1867.)—This little volume is the first issue of a year-book of facts in relation to the horticultural art. It is proposed to publish annually in the month of January a volume showing the true state of horticulture down to that time, and containing everything known in regard to new varieties of fruits and flowers, their merits or demerits, and whatever else is deemed of general interest to fruit culturists and florists. Such a book, if continued and conducted with the knowledge and experience of its present editor, will be found very useful and convenient, too, as a book of reference. It will also include a list of new books and periodicals on the subject of horticulture.

* "Cholera Prevention: Examples and Practice, and a Note on the Present Aspects of the Epidemic. By Elisha Harris, M.D." New York: D. Appleton & Co.

Articles on any of the subjects usually discussed in this journal will be received from any quarter. If used, they will be liberally paid for; if rejected, they will be returned to the writers on the receipt of the requisite amount of postage stamps.

All Communications which pertain to the literary management of THE NATION should be addressed to the Editor.

THE CONSTITUTION MENDERS.

THE proceedings of the Constitutional Convention of this State, which has just adjourned until November, furnish a remarkable illustration of the injurious effects upon the work of local reform of the agitation now raging in Federal politics. Everybody is more or less disappointed, both with what the Convention has accomplished and with what it promises. It has not dealt boldly with any of the abuses it was expected to remedy. The committees, as a general rule, have done their work pretty well, and have got tolerably near the changes which intelligent men feel to be necessary, but the Convention itself has touched everything with a timid and hesitating hand, as if either it had no mind of its own or knew little of the mind of the people behind it. The confusing influence upon it of Federal politics has been well illustrated in its action on the suffrage question. There is no question on which it has expended so much time and attention as this, and none which is likely to affect the decision of all other questions so seriously, and yet there is not one of all those which the Convention has to consider which is of less importance as a question of constitutional reform. We must not be misunderstood in saying this. Our opinions as to the national importance of equality of suffrage are well known. But the Convention has not been called together to help in the diffusion through the Union of equal rights. It has been called to remedy the defects in the government of the State of New York; and the imposition of a property qualification on colored persons, though an important defect, was by no means the most important of these defects. It has been put in the first place, and taken up most time, simply because of its bearing on the course of reconstruction at the South. The Democrats oppose it not because they anticipate any mischief from the removal of an odious discrimination against a few hundred citizens, but because they fear the influence of the change on the conflict between privilege and democracy at the South. The Republicans support it not because they fear the property qualification to be a grievous burden to the negroes, or because they feel that its removal will be any sensible benefit to the State, but because its maintenance would tell against their cause at Washington. Both parties know perfectly well, as we remarked the other day, that no arrangement of the suffrage will save the country or make it any better or happier unless we have an upright judiciary and pure Legislature, and yet both the judiciary and the Legislature have hitherto received a very small share of their attention, and in all they have done about them the most marked characteristic has been the fear of doing anything whatever.

Take, again, the matter of city government. The growth of the cities of this State is so rapid and their condition so peculiar that there is probably no feature of our polity likely to affect so seriously the future of the government. The vote of New York city is every year exercising a more powerful influence on State legislation. But inasmuch as it is from this city that the Democrats of the State draw most of their strength, and as it is to their majority in this city that they may be said to owe their ability to exercise any influence in national politics, and as the majority here are not only not dissatisfied with the prevailing corruption, but, on the other hand, would like very well to have the means of working more of it, there is the greatest reluctance on all sides to touch the municipal sores. The judiciary in the city has nearly reached the lowest pitch of degradation. "The people," as *The Evening Post* calls them, persistently, year after year, put bad men on the judgment seats, knowing them to be bad. The country districts have, on the other hand, had a different experience, and nobody doubts, or can give any good reason for doubting, that, if the intelligence and virtue of the whole community were brought to bear on the election of its judges, New York city would have as good judges as other places; but the fear of the local majority has been such that, in the proposed plan of reform, the separation of the city

from the rest of the State as a distinct judicial district is actually preserved.

The Convention would have been more than human if, meeting at such a crisis as this, it had discussed State interests without being affected by the consideration of the possible effect of their action on the tremendous ordeal through which the National Government is passing. The failure of the Convention—if failure there is to be—will be due mainly to the time of its meeting. We say *mainly*, not wholly. The reports of its proceedings have revealed some other and rather grave causes of apprehension. They have revealed, in the first place, some marked indications of the paralyzing effect, even on very good minds, of that blind worship of "the people," not as a great body of sensible and intelligent men, but as voters, which is becoming far too common. It is not so very long ago since able politicians thought that the very best proof they could give of their devotion to "the people" was to bring to its service all the knowledge, eloquence, experience, judgment, foresight at their command; that when they were sent by the people to a convention or to the legislature, it was for the purpose of counselling their constituents, of telling them what reflection led them to believe best for the popular interests; not simply of guessing at the people's vague desires, but of telling it what it ought to desire and to do if it were wise. They were not ashamed, in short, to confess that they considered government a science, the secrets of which have to be got at by labor and study, and that, while it is the business of the country to trace out great lines of policy, to indicate the principles on which the political system is to rest, it is the business of statesmen to devise the machinery through which that policy is to be carried out and those principles to work. Look at the way the United States Constitution was framed. The very ablest men in the nation met to do it, and they brought to their task not simply zeal for the public welfare—that is one of the commonest and cheapest of political virtues—but the fruits of much study, much observation, much experience, and, above all, rigid intellectual independence. They drew up the constitution they thought the United States *ought* to have, and they trusted to the popular good sense and intelligence to secure its adoption. There was no shrinking or timidity of self-distrust, or blind worship of the unknown popular will, in their action. Then take up the "Federalist," and see what the means were by which they sought to secure the popular approval—a series of essays written by men who were not ashamed to speak as men who knew what they were talking about, who had mastered their subject, who were competent to give advice, and were bound to give it; who owed their countrymen the benefit of their superior wisdom, and who knew that it was such counsels, and not the Oriental homage, that their countrymen sought at their hands.

We wish we could say there had been much of this spirit of the founders of the National Government displayed by the members of our Constitutional Convention, and that the indications of a strong desire to shirk all responsibility and to disclaim all pretensions to any more knowledge of legislative science than any man one might meet in the street, had not been painfully numerous. There was a singular outburst of this repulsive humility in the discussion on the mode of appointing the attorney-general. One gentleman could hardly find words to express his horror of the notion that "the people" would not know a good attorney-general when they saw him; and we feel bound to say that one of the most gratifying incidents in the proceedings was the burst of manly and indignant eloquence in which Mr. G. W. Curtis rebuked this absurdity.

Another discouraging feature in the history of the Convention is the indifference of the public to all its doings. This is partly due also, no doubt, to the absorbing interest of national politics, but it is also due in a great measure to the difficulty of persuading people that the machinery of government really can be improved. It being a fixed principle of our system that responsibility to the people is necessary to good government, the greater portion of the public will not hear of responsibility being enforced in any way but one. An inferior man rarely makes his way into the United States Senate, and yet United States senators are the zealous servants of the people, in the best sense of the word; a superior man cannot now get into the New York Common Council or on its judicial bench; but when anybody proposes to appoint judges or police commissioners as United States senators are

appointed, he is denounced as an enemy of democracy. This contempt for facts and blind worship of theories, this certainty that we have hit on the best and only mode of making democracy do its appointed work, will probably last a little longer, but we are satisfied that it will give way before many years to a more candid and rational frame of mind.

PURITANISM IN POLITICS.

THE few remarks we made two weeks ago touching the danger of infusing too much of a Puritan spirit into legislation have elicited from Dr. Cotton Smith, in a late sermon on municipal government, some expressions of dissent which—although the report we have seen is probably neither full nor accurate—seem to us to call for a more explicit statement of what we mean when we object to attempts to make men moral by law. We are quite as ready as anybody can be to acknowledge the indirect effect that legislation in support of good morals may exercise, even in cases in which it may seem to trespass on personal freedom, in strengthening and purifying the conscience of the community. We do not deny, for instance, that the Puritan legislation of colonial New England, hard, cold, stern, destructive as it was of taste and sentiment, and hostile as it was in many respects to individual freedom, nevertheless strengthened the moral fibre of the community as nothing else would have done. But there are, we think, reasons for believing that Puritanical legislation, always of doubtful expediency, is every day becoming, owing to the changes in modern society, more and more dangerous.

In the first place, the *laissez-faire* doctrine, which was in such favor thirty years ago, has gradually fallen out of favor. In fact, we see in nearly every civilized country a sort of reaction against it. The only thing in which the doctrine of non-interference makes progress is with regard to trade. In almost every other direction, as the Duke of Argyll has pointed out in his excellent little work on the "Reign of Law," the tendency is to extend the limits of the province of government, to make it regulate and direct or assist or restrain people; and this tendency is contemporaneous with a great change in the composition of the governing body. Power is nearly everywhere passing into the hands of the many, and is generally exercised—in intention, at least—for the benefit of the many; it consequently acts with a force which in the hands of the few it never had. More than this, the new possessors of power, the classes who are rising into importance, are intensely eager for social improvements, but have little or no training in or knowledge of the science of government, and are impatient of opposition, and ready to sacrifice individuals to what seems to be the general welfare. When one sees the sort of code which the trades-unionists enforce, and the sort of labor legislation which the working classes ask for here, and remember what a tremendous political force the working classes are everywhere becoming, one feels that it is high time to consider whether we are driving and what amount of space there would be left for the play of that greatest and most fruitful of all the sources of civilization, the free individual taste and will, if society should be organized on a cut-and-dry theory, sketched out by any set of ideologues or moralists who happen to get the majority on their side.

No careful reader of history can fail to see that all social and religious systems have helped civilization, in the highest sense of the term, just in proportion to the amount of freedom they allowed to the individual man. Systems in which the individual will and taste were pruned and trimmed and made to grow in the direction prescribed by the possessors of power, have never been successful. They have flourished for a little while and seemed to promise great things, but they have not permanently helped the race. Men have always written better, thought better, painted better, and traded better in countries where the government did very little, than where it did very much; and, in fact, the testimony of experience on this point is so strong and is so fortified by our observation and knowledge of human nature, that we may feel satisfied that God intended the work of progress to be accomplished rather by individual minds working freely and separately than masses of minds working under a uniform rule imposed by "authority." Progress, of course, includes moral as well as mechanical and intellectual growth. We believe that men's morals also improve more rapidly under the action of general influences than under

the action of special regulations. The religion which has done most for humanity is the first and only one which addressed itself to individual reason, and it has accomplished most in those countries in which it has relied most on persuasion and least on coercion. Contrast the religious condition of Spain and Italy and France with that of Prussia or Holland or England or America—and by religious condition we do not mean so much outward attention to religious ordinances as susceptibility to religious influences and interest in religious questions and perception of the connection between religion and life. State churches and legal intolerance are simply attempts on the part of the holders of power (whether one or many) to improve the character of the minority by force—to make it behave in the manner which they think must conduce to moral growth. Religious intolerance is dying out, not simply from the spread of the conviction that it is wrong, but from practical experience of its uselessness. The world sees either that men cannot be dragooned into uniformity, or that, if they are dragooned into it, it does not improve them.

But the conviction that men cannot be dragooned into morality; that, to make men more moral, you must not legislate, but *teach*, is not yet by any means general. There is a strong tendency amongst those who are most shocked by the imperfections of our social condition—and are, therefore, most eager for its improvement—to get out of patience with God's processes, to feel that they are too slow; that iniquity ought not to last so long in the world when we have such well-digested criminal codes, such magnificent penitentiaries, and such well-organized and well-disciplined police. What is the use, they ask us, of the power of legislation if we have still to endure the presence in our streets of drunkards and fornicators and Sabbath-breakers? God surely cannot have intended, when we have it in our power to put vice out of sight under lock and key, that we should bear with its flaunting presence in our thoroughfares.

We are not among the number of those who pretend to be able to fix the exact limits of the province of government. We do not believe it is possible to draw the line exactly between what it ought to do and what it cannot do; but we are firmly convinced that God intended the extirpation of what may be called the self-regarding vices, the vices which, while debasing the individual character, only give scandal to others, to be accomplished by voluntary effort and general influences, and not by law. Of course the shutting up of public houses on certain days, in great cities, is a police regulation which can be justified on half-a-dozen grounds beside a regard for morality; but when you forbid any man to sell or any other man to buy liquor on any day, what you really undertake to do is to force people by law to set a good example. Wine-drinking is not in itself immoral. It is objectionable because it often leads to drunkenness, and leads persons who see it to become wine-drinkers themselves. It may be, therefore, that it is the duty, as social beings, even of those who are themselves secure against the commission of excess, to give it up altogether. But this is a moral duty, for the performance of which men are accountable to God and not to society. Society cannot, without opening up an immense field for the most odious and mischievous tyranny, take legal precautions against my refraining from acts in themselves harmless, simply because there is a possibility that the influence of my example on others whom I do not know and have never seen may be injurious. The real reason why there is this strong tendency towards moral legislation seems to us, we confess, to be the great ease with which it enables social reformers to perform what they feel to be their duty toward their fellow-men. There are few persons of intelligence and education who are not troubled every day they rise by the feeling that they do too little for the promotion of human happiness and virtue, that in the great war against vice and misery, on which the elevation of the species depends, their arms are seldom or never raised to strike. Even the most besotted votary of fashion feels now and then little twinges of remorse when he sees how much drunkenness and poverty and ignorance and vice there is about him, and thinks how little he does to lessen it. Of course, the more highly cultivated a person's moral nature, the acuter will these pangs be. The Republican party, like every other party the great aim of which is the embodiment of a great moral idea in the national polity, contains great numbers of people to whom the evils of society are a constant source of self-reproach, and who feel that

they cannot wait for what is called "progress" to remove them, that something must be done at once. Now, the simplest thing to do is to get an act passed forbidding this and that, and send the policemen to execute it. A more convenient mode of making society what it ought to be can hardly be imagined. The reformer in this way stays at home or attends to his business, and does his share in the work by drawing his check when the tax-gatherer comes round.

We make bold to say, however, that this is not the way in which God intended the work to be done, and that it is not the best way either for the enemies of vice or for its victims. Of nothing are we more firmly persuaded than that those vices which do not involve direct injury to person or property or public decency, such as can be proved in a court of justice, are to be put down by the voluntary efforts of those who hate them working through pure living, pure literature, pure teaching, through the constant practice of humanity, through care in the education of children—the abundant supply for the poor and weak of refining and civilizing influences. We believe that those rich men who have invested their money in the lodging-house for working-women which was opened the other day in New York, have done more for the suppression of vice in this city than the most stringent and effectively executed act they could get passed against houses of prostitution; and the Christian philanthropists who will provide the married poor with decent abodes will strike a heavier blow against drunkenness than all the liquor laws in existence. It is through agencies of this sort that the race has been raised from barbarism into civilization, and it is through these that it must be raised from material civilization into light. The mills of God grind slowly, no doubt; but they grind better, we may rely upon it, than any of the patent machines which are prepared by State legislatures.

WOMEN VS. WOMEN.

It is unfortunate for the cause of reform that its peculiar devotees will misjudge and repudiate their own best friends. But they always will. The anti-slavery people did. Multitudes of honest men and women had their cause warmly at heart, felt deeply the iniquity they were trying to remove, and threw such influence as they had in their scale; but they could not agree with the abolitionists in their details of theory or policy. These people were summarily classed among the opponents of the reform. Privately they were criticised; publicly they were rebuked. The consequence was that they became alienated from the "movement," and by their lukewarmness and embarrassment, if not by their hostility, injured the philanthropy because they could not follow the party that had taken it under patronage. Now the women are making the same mistake. By sweeping assertions respecting the incapacity, the indifference, or the evil-mindedness of men; by charging the miserable estate of women wholly to man's stupidity or ill-will; by accusing men of contempt or jealousy or selfishness, the advocates of the social and civil rights of women quietly put the whole male sex in the opposition, more than intimating that nothing is to be hoped from that quarter, and that women must take their own cause into their own hands. In some instances the best friends of their enterprise have been brought to judgment and condemned because on some incidental point they differed from the managers of the movement. The cause of woman's rights never had a more cordial or powerful champion than Mr. Wendell Phillips; but because he declined mixing it up with the cause of the negro, which he held to be of primary and all-engrossing moment, he was publicly handled as if he had been an avowed enemy to the reform in behalf of which he had spoken some of his noblest words. Another gentleman, in a series of lectures on women's work, education, domestic, social, and public life, claimed for them all that their warmest friends could claim—opportunity, recognition, wages, culture, social respect, civil honor, political privilege; but because he intimated that the entrance into political life, as politics were in this country, might tend at first to roughen and demoralize them, he was made a mark for adverse criticism and was represented as a covert foe to the cause he maintained. Is this wise? Can women afford to lose—say nothing of throwing away—any sincere fellow-workers? Is the cause advanced by reducing the ranks of its adherents to the small number of zealots? Are they friends of women

who take pains to alienate instead of conciliating those whose relations to them are of the most immediate kind, and whose support must, first or last, be indispensable? If men, as a class, did oppose the personal and social elevation of women, as assuredly they do not; if women, as a class, did favor and press it, as no one can pretend they do, the blunder would be intelligible, though still not excusable. But, in the actual state of the case, when women are their own severest critics and hardest judges, the mistake is as unaccountable as it is disastrous.

But this, though no small matter, might be allowed to pass as a question of temper or of taste. It is in ways more direct, and by methods more specific, that women, we are persuaded, weaken the cause they are trying to advance. With real pain we see them using arguments which, to say the least, are ill considered, and which, in some instances, can be turned with fatal effect against their own positions. Take an example or two. A public lecturer, wishing to show what fields of influence were open to women in social life, attempted to do justice to their æsthetic capacities, their power of beauty, their talent for conversation, their sway over the sentiments of the world—an undertaking for which it would seem women ought to thank him. Instead of that, he is described as having "pictured" "an ideal woman, delicately suspended in the air, with no visible means of support." The chief platform orator that now pleads for the rights of women—a woman herself, claiming privilege of work for her sex—insists on woman's title to cope with men on the coarsest plane of labor. She would be delighted to see women driving stages or patrolling the streets as policemen do. Is it a friend of women who demands this? Was it not the opprobrium of the older civilizations that the most brutal drudgery of existence was assigned to women? Is it not the praise of the new civilization that it wishes to relieve her of it? Yes; to relieve men of it, and put it upon iron, steam, wood, and india-rubber! Have not men been accused of degrading women to this very servitude, and are women desirous of perpetuating it? It may be a sad necessity, with women as with men, to do dirty work for a living; but it is no privilege to do it. Privilege is in the opposite direction. Men think that women are in the way of elevation when they are entering on careers that call for their feminine attributes, or, if that be too fine a phrase, their intellectual and moral qualities. Do they insult women in thinking so? What would be said of them if they pressed the peculiar fitness of the female sex for forging iron or making shoes? There are rights which, if granted, would speedily have the effect of wrongs. To remove humanity from a brute condition is the task at which its friends are laboring. We can hardly deem him a wise friend who would put it back. Yet this must be the effect of much of the writing and speaking that is done in vindication of their title to employment and wages. Even Mrs. Dall's book, useful and admirable as it is in many respects, is saddening in this respect, that it hopes for women, and promises to them, what it is heart-rending to think of them as doing. Her purpose is earnest; her motives are the best in the world; her suggestions are practical, her counsels wise. But it seems to be made the glory of women to do what their best friends are anxious they should escape from. No work should be despised; but it is not much work that is glorious. Even politics is not work for the angels; and while no true friend of woman will deny her right to engage in such labor as she can or must perform, her truest friends will remember that there is a vast deal of fine work waiting for workwomen, and will do all they can to make them ambitious of doing it.

We are trying to say that women, even in the act of asserting the claims of their sex to a position in society equal if not superior to that of men, are sometimes chargeable with the fault of undoing their own purposes. The late Mrs. Farnham proclaimed the absolute superiority of woman over man; arguing, asserting, and to her own satisfaction proving, that to her belonged the finer, to him the coarser, work of the world. She abandoned the company of those who advocated the rights of woman as ordinarily understood—the right of doing hard and disagreeable work; the right of competing with men at large in the labor market; the right to the gymnasium and the platform; the right to the ballot; and contended that her sphere infinitely transcended all this vulgar occupation. And yet no argument in behalf of women was ever put forth that left a sadder impression on the mind than her main and most trusted one. What was it? Why, neither more nor less than

that woman was the most elaborate and complicated animal. The line of reasoning ran for scores of pages among muscles and membranes, bones and blood-vessels, and frequently so grazed the edge of the precipice of indecency that the traveller instinctively shut his eyes and murmured a prayer for deliverance. The purpose of the book was no doubt good; but the effect of it was to make men think of women sensuously rather than intellectually or morally. We have seen very few women who did not dislike the argument and its tendency. When men say that women ought to stay at home and mind their babies, they are indignantly rebuked as scorners of the sex. But Mrs. Farnham's doctrine comes to very much the same thing.

It would be pleasant if we could stop here; but unhappily we are not permitted. A writer in the last number of *The Radical*, urging the claims of her sex to honor, pens the following sentence: "Shut out from the world of work, woman lives on the bounty of man; hence to please him is the first law of her being. As her power is in most cases purely physical, she appeals to his senses. She goes to balls and parties with bare neck and arms for a deeper reason than because fashion says so. Through her charms of person she holds man." Angels and ministers of grace defend us! Who says that? Some woman-hater, of course; some low-minded jester; some victim of feminine wiles; some bitter critic of the world's folly. Not a bit of it. It is Mrs. E. Cady Stanton! No man would dare to say it. No pure-minded man believes it to be true, or ever has the thought of it cross his mind. If women say such things of each other, what are we to think of women's title to social elevation? If the friends of woman's elevation say this, we must abandon either their advocacy or their cause. Extravagant statements in regard to the wishes or the wants of women, rhetorical exaggerations of their need of emancipation or their efforts to accomplish it, fervent predictions that the ballot in their hands would exalt government, purify politics, eradicate vice, suppress crime, and regenerate society; wild intimations that women without teaching, education, experience, training, can perform what man has not done with training, experience, and education on his side; confident declarations that women will walk immaculate in places where good men fall every day, cannot but beget mistrust in the minds of thoughtful people. We do not say that the cause of womanhood would, on the whole, be more fortunate in the hands of men than in the hands of women; but it is true that woman's firmest and wisest champions have been men. It is true, as a general thing, that the kindest judges of woman's strength and infirmity have been men. The best men are coming to be of one mind on the question of woman's position, needs, and claims, and that mind is one of earnest desire that she may have every right and privilege that her Creator designs she should possess. These men feel keenly the injustice that women do each other. For, as no cause needs devotion, so no cause demands judgment more than this does. We hate to say it; but, in our opinion, the cause of female suffrage would be more advanced than it is now if a different style of argument had been used to commend it, and women had been more the expectants and less the challengers of their own emancipation. At the very beginning of the movement to alter the personal and social condition of woman, that wise and deep-hearted woman, Lucretia Mott, prophesied that the most stubborn opposition the reformers would meet with would come from women. She understood her sex, its love of ease, its servitude to custom and fashion, its fastidiousness, its clinging dependence on precedent, its sentimentalism, its want of ambition made inveterate by the experience of past history, women's jealousy one of another, their mental and moral inertia, their imperviousness to new ideas. The prophecy comes true. We wish that an examination of the arguments pressed by some of those who "are not as other women are" did not suggest other obstacles which Mrs. Mott did not perceive.

THE ENGLISH CHURCH.

LONDON, Sept. 13, 1867.

AMONGST the questions which the progress of opinion and the action of a reformed Parliament will rapidly force upon the attention of the country, few are more pressing than those which concern the Church of England. Is that institution doing its duty as well as can be expected? Does it satisfy the spiritual wants of the nation? If not, can it be reformed so as to har-

monize with an altered state of society, or is the only conceivable reform one which would amount to a radical revolution? Such questions are being asked on all sides, not merely by men of advanced opinions or persons who aim at a philosophical forecasting of the cause of human affairs. I heard a very quiet little High-Church lady in the country remark the other day that in twenty years there would be no Church of England left. When anticipations of trouble have penetrated so deeply, it is because the forces are already gathering for the conflict below the surface of politics, and, though in partial obscurity, are seriously stirring and agitating the minds of a very numerous class. In short, all the omens indicate that there is trouble ahead, and perhaps not very far ahead either. I will notice in this letter one or two symptoms of the approaching struggle.

The Times published, the other day, certain statistics of the Church of England, showing how far it has lately set its house in order and what difficulties remain in the way of a satisfactory settlement. The Ecclesiastical Commission has been carrying out its operations for the last thirty years, and has made considerable changes in the distribution of revenue. The incomes of the bishops have been equalized; every one of those Right Reverend Fathers in God receiving about £5,000 sterling a year—a respectable sum, but, of course, not too much for a successor of the Apostles. The two archbishops naturally get more, he of Canterbury receiving a treble share of temporal blessings, or £15,000 a year. The incomes of the poorer parochial clergy have been raised, so as never to fall below a certain minimum. Thus, 5,000,000 people live in parishes of 8,000 inhabitants and upwards, with a clergyman to every 4,300 people; 5,000,000 more in parishes from 4,000 to 8,000, with a clergyman to every 2,750 people; 3,500,000 in parishes from 2,000 to 4,000, with a clergyman to every 2,000; and 7,500,000 in smaller parishes, with a clergyman to every 600 persons. Of course this excludes Dissenting clergymen. By the end of next year every clergyman with a parish of 4,500 people will have an income of at least £300 a year; and as the funds at the disposal of the Commissioners increase (these funds arise chiefly from an improved administration of the Episcopal and Cathedral revenues, and from the limitation of the incomes paid to bishops and chapters), it is hoped that the clergy in smaller parishes—perhaps down to those of 2,000 population—may be gradually raised to the same limit. The practice of pluralities has been abolished, so that now every parish has its parson; and, if the population is considerable, a parson with at least £300 a year. In some parishes the income much exceeds this, as in the case of a certain living in the Fens, which reaches, if I remember rightly, some £12,000 a year. At the death of the present incumbent that fat morsel will be divided into two or three, but each fragment will still be enough to make a poor curate lick his lips. Many, however, of the parishes have very small endowments, sinking down to £60 a year or less, which, after making allowance for necessary expenses in charity and otherwise, is considerably less than nothing. Even out of the magical limit of £300 a year the incumbent has generally to keep a curate, and as the price of curates has lately risen, owing, in part, to the growing unwillingness of young men to enter the Church, the income is barely sufficient to keep a man who must wear a black coat and white tie and live cleanly like a gentleman. Were it not for the heavy prizes in the shape of bishoprics and deaneries, the pecuniary inducements to holy orders would be small indeed; and, indeed, it must be said, to the credit of the clergy, that very many of them spend much more out of their private incomes than they ever receive from their offices. The patronage is, moreover, still in a state which considerably limits the efficacy of the pecuniary prizes. Thus, the rich living just mentioned is simply a piece of private property; it may be bought and sold almost as freely as a landed estate—not quite as freely, for there still survive some queer limitations upon this right, produced by a fanciful theory that there was a sin called simony, but they can be evaded by any one who wishes. About half of all the livings in the country are private property—many of them are very poor, and for the most part they are small rural parishes, where the squire has something of the old feudal character. If the living is worth anything and has not been sold, it is kept for the younger son, who is forced to take orders accordingly. The remaining half of the patronage belongs in part to the Queen (the royal name is, in this instance, a mask for the Lord Chancellor for the time being), partly to the bishops and chapters, partly to the colleges of Oxford and Cambridge, and some few to different bodies of trustees. There are, I believe, one or two cases in which even the parishioners are allowed to have some influence upon the appointment of their spiritual pastors; but these are regarded as almost monstrous exceptions. Now, the Chancellor and the bishops use their patronage according to their consciences, which are of varying elasticity. On the whole, their sense of responsibility has, doubtless, grown rapidly within a few years, and it is no longer so desirable as formerly for a

young clergyman to marry a bishop's daughter or niece or first cousin once removed. As for colleges and chapters, they simply distribute their patronage to members of their own body in rotation, which, as a rule, implies that the preferred persons are gentlemen and scholars, but not necessarily hard-working.

It would seem to result from these statistics that the Church has been relieved of some of its grosser scandals, and that something has been done towards levelling incomes and applying the revenue somewhat more fairly. The patronage system is still almost intact; if a man considers that he has the exclusive privilege of providing my spiritual guide at the expense of the parish—a monopoly in the supply of Christianity, as men used to have monopolies in salt or tobacco—my English respect for vested interests still prevents even a grumble. However, the inducement to independent men of any intellect to take orders is certainly not great; they have to swear to the Thirty-nine Articles, and they do not even get well paid or quickly promoted, except by a lucky chance. True, some of them become bishops or deans; but to do that they must swear so very strongly to the Thirty-nine Articles! Well, I shall be glad to assume that they are all men with souls above pay or promotion.

The existing anomalies might last for a long time; we like anomalies in England, and are content with patching and tinkering instead of a sweeping reform. When our shoes do not fit us, it is said, we simply cut a hole in them where they pinch, and scorn to get a new pair; and under other circumstances a little cobbling might make the poor old Church endurable for years or centuries. But there comes a time, even to us, when we begin to ask whether we want shoes at all; whether it would not be better to go unrestricted by any artificial fetters of Church endowment; and then the pinching and the clumsy fit become matters of more importance; when you are resolved to live in an old house, you learn to put up with the smoky chimney; but when you think about leaving, the smoke becomes intolerable, and you ask, "How could I ever have borne it?" The Church of England is suffering from a disease far more serious than that of the anomalies I have noticed, but which makes these anomalies of more importance, as a sick man can bear less than one in strong health. I need not say that we are at present suffering from an eruption of Ritualism. We have been trying that universal panacea—a Royal Commission—and *The Times* has lately announced its preliminary report with a great flourish of trumpets. I confess that I see little cause for songs of triumph. The report—a very short one—comes to this, that as the excessive indulgence in ecclesiastical millinery has given rational offence to some of the congregations, it ought to be restrained. Now, let us look at some of the logical results of this. In the first place, I have always thought that the pleasure taken in a sumptuous ritual was very childish, and I am as much opposed to the whole ritualist theory as a man can be. But is not the triumph over these mere external trappings as childish as the delight in them? Suppose that the report is carried out to the full: that chasubles and stoles are not to be worn, or are to be of soberer coloring; that incense is to be quenched and lighted candles extinguished—what then? Will the mere paring down of these externals check the movement in its essence? Surely not. A few absurdities may be cut down; but the meaning of ritualism, as every one begins to feel, lies deeper. It is a reassertion of the claim of the priesthood to supernatural powers, and an attempt to restore the discipline of confession and absolution. Can such claims be checked, or in the slightest degree affected, even if every ritualist clergyman were ordered to preach in a black gown and whitewash the interior of his church? Obviously not; but then what good will the proposed legislation effect? or, to go a little deeper, what is the good of legislation at all? The report proceeds upon the theory—and it is the only one upon which a state church can proceed—that the clergy are bound to provide that kind of teaching which the congregations approve, and that if the English people are Protestants the funds of the Church must not be devoted to spread Roman Catholic doctrines.

It is quite unnecessary to say a word upon the opposite showing, that the Church is a divine institution with power to settle its own doctrines and observances, for the simple reason that, whether true or false, it will never be acted upon in England. Parliament is supreme, and there is not a chance that it will give up a jot or a tittle of its powers. The Church of England, so long as it has any existence, will be in fact the religious department of the state, and as much under the thumb of Parliament as the education department or the home department or any other department. But how is it to be administered? It is admitted that the clergy are, on the whole, to teach the faith which is held by the mass of the people. If the state were to select one shade of existing opinion and say, This shall be taught by every clergyman, the existence of the Church would not be safe for a couple of sessions. For every particular shade is in a minority, as indeed the Church

itself scarcely includes a majority of the English people. It would be simply intolerable that the Church should be narrowed so as to contain only High-Church or only Evangelical or only Broad-Church opinions, or indeed that it should be narrowed by the exclusion of one of those shades. It would at once become the Church of a palpable minority, and be destroyed in a year or two. We are driven, then, upon the opposite track, and attempt to make the Church as wide as possible. Let it include every variety of opinion! By all means; but is it possible to drive such a team of distracted and divergent teachers? Will not the coach upset? A very able writer in *The Pall Mall Gazette* indulges in a dream of this kind. He repudiates the theory that the state should give up all functions of teaching the people, and decline into a mere machine for police and taxation. He thinks that it is just possible that, by opening wide the doors of the Church and allowing the utmost freedom of opinion within it, the clergy might gradually rise to their natural position of teachers and leaders of the people. It is a pretty dream; but is it more than a dream? Would not the conflicts within a church which included the whole stretch of doctrine from Colenso to Pusey inevitably ruin it, and make it after a time impracticable? The opposite sections are every day diverging instead of approximating, and how can we hope to make them work harmoniously? The first difficulty that would occur shows, as I think, the fallacy of the whole scheme. A parish which believes in Colenso has Dr. Pusey set over them, or *vice versa*. They must either become Dissenters, and then the Church becomes an absurdity, or they must exercise a power over the selection of their own teacher; but that is merely to introduce the voluntary system. Once allow the congregations to interfere, and every congregation will insist, and quite rightly, on having its share of that which will be acknowledged to be simply a state endowment in aid of the religious teaching of the community, each section judging for itself how to apply its share. To this, in my opinion, we must come sooner or later; some such plan has already been suggested as the natural remedy to the ritualist difficulty; let it be permitted, it is said, for any congregation which disagrees with its parson to start a separate chapel; of course, if this were done, it would also ask for a share of the endowment, and we should be soon landed in the voluntary system pure and simple. In short, I fully agree with what the writer in *The Pall Mall Gazette* himself candidly admits, that "it looks like a mere dream to suppose that Parliament will not, before very long, excuse itself from considering these difficulties by adopting the voluntary system, and declining altogether to attempt to exercise any direct influence over the moral and religious beliefs of the population at large."

I differ from him in thinking, for my part, that this change would be a vast improvement. Unity of belief is a great thing; but it will be reached when the truth has forced its way to acceptance through free discussion—not by binding together incongruous elements by an act of Parliament any more than by reviving the obsolete pretensions of a priesthood to dominion over men's minds and consciences. Till it is reached, I conceive that the state must refrain from interfering in the conflict of opposing sects.

Correspondence.

GODMAN'S BRAZIL.

TO THE EDITOR OF THE NATION:

In your issue of Sept. 5, while discussing "The Future of Brazil," you referred to a small volume lately published by me entitled "Ten Months in Brazil." I am aware that my view of the African race is a just subject of criticism, and that it detracts very much from what the reviewers are generally pleased to consider a "readable book," etc., notwithstanding this blemish.

Had I been disposed to adapt my notions to those just now in vogue, doubtless more favorable notices would have appeared. But I am quite content with the general verdict, and, if this were the time and place, should be glad of the opportunity to defend the position forced upon me by observation; which is, that amalgamation will prove the ruin of Brazil, this vice being the natural instinct of the Portuguese race, whereas in this country there is no such danger, the Anglo-Saxon race generally abhorring such a crime. Nor am I alone in the opinion that in these United States emancipation, whatever may have been its necessity, will decrease and ultimately annihilate the negro race, because, not mixing as in Brazil, but striving separately for livelihood, the inferior race must succumb to the superior. While I fully admit the right of any one to criticise these views, and the possibility that they may be erroneous, you will excuse me for asking you if there is anything in the expression of them which warrants your speak-

ing of me as one "who is touched with pity by a raw-backed mule that, converted into a well-flogged slave, would only receive from him an additional stripe"? Will you not do me the justice to quote from pp. 201, 202? I beg to assure you that the phrase "misguided brethren" is not at all "too harsh" for those whom I have always considered rebels, and I am glad to take advantage of this occasion to warn them still more emphatically against emigrating to Brazil. Their presence there may be a good thing for that country, but it would be a misery for themselves. If they go and remain there, it will only be because they cannot get away. The laws, habits, religion, climate of the country—all things are opposed to them. In regard to Rev. Mr. Fletcher's book, I should be sorry that an inadvertent expression (which will be corrected in my next edition) should impair the belief of any one in that gentleman's sincerity or in the value of his work. While I cannot see objects with his spectacles, and doubt not that they appear to him as he describes them, and while I claim the merit of conciseness for my own book, I commend his as greatly its superior in many other respects.

You observe very correctly that neither of the works under your consideration "has analyzed the movement of Brazil towards the south which is fast culminating." As this war is comparatively an ephemeral affair, a very extended discussion of it would scarcely have been expected in books relating to the general character of Brazil and the Brazilians. With the different views and prejudices of the authors—for no man can write a book without prejudice—Mr. Fletcher would probably have favored the Brazilian side of the question, whereas the impression of the writer is that Brazil deliberately "picked the quarrel" by sending a steamer to be fired upon in Paraguayan waters, under the delusion that Paraguay would be an easy conquest, and that, by obtaining possession of her rivers, the rich province of Matto Grosso would be always accessible to her commerce. Although the fortune of war is uncertain, and she may yet be successful, things have thus far gone sadly against her. Ten thousand times better would it have been to have constructed a railroad from the capital into the heart of this province. It could have been built for a small fraction of the money which this war, even if successful, will have cost. The resources of the country would have been developed and innumerable lives would have been saved. Even beyond the general interests of humanity, life is too valuable a commodity in Brazil to be squandered as it has been. The country is begging for emigrants, without knowing how to encourage immigration, at the same time that she is depleting herself by the useless sacrifice of her people. Mr. Sturz is hardly fair in attributing to Brazil "the encouragement of sedition and rebellion in Uruguay so to disturb the country as to render it unfit for immigration;" while he is perfectly correct in saying that "she established the filibuster Flores as the autocrat of Montevideo, and its own faithful accomplice and servant." This is true, and she did this as a justifiable "military necessity." In order to carry on the war with Paraguay, it was necessary that she should hold as allies those who held the keys of the Rio de la Plata. Flores was the defeated candidate for the presidency of Montevideo, the successful party being opposed to Brazil and unwilling to engage in a war against Paraguay. Brazil, therefore, naturally availed herself of the party which Flores had at his command, and established him in power. Had Montevideo refused to accept him and to become an ally of Brazil, the fleet moored abreast of the city were ready to bombard it. This being a war of aggression on the part of Brazil, and the Uruguay and the Argentine republics having been worried in times past by Paraguay, they are in the position of the woman witnessing the fight between her husband and the bear, "without caring much which whipped." In the meantime, although they break out with occasional mutinies, they are generally kept in good humor by being obliged to furnish only small contingents of men, while Brazil furnishes the bulk of the army and all the money. This money, moreover, is lavishly spent in Montevideo and Buenos Ayres, so that, upon the whole, these republics are rather the gainers by the quarrel. It is certain that when the war is over, all parties will call loudly for immigration; but let it be remembered by our people that, although the climate of these southern republics is better than that of Brazil, there is the same objection to many of their customs and habits; and, moreover, life and property are much more insecure, as their governments are less stable. *Americans cannot do much better than to stay at home.*

The plan of "pouring Africa into tropical Brazil" may or may not be philanthropic; but Africa is sure to be poured there nevertheless. The increasing demand for labor must be supplied either from thence or from China. The near neighborhood of Africa, and especially of the Minas, the best tribes of the race, makes it unmistakable that the supply will come from thence. I repeat the assertion on page 196: "Black labor from the nearest market is, therefore, a necessity for Brazil, even if the result of its

importation should eventually be a black empire." I have not the slightest doubt that this necessity for labor, and the decadence of the Portuguese race consequent upon amalgamation, will produce this result. Then, if the theory be correct that the African race can hold its own independently of the whites, the future people of Brazil, by means of missionaries and trade, may regenerate the land from which they spring. That will be a problem for future generations.

JOHN CODMAN.

Boston, Sept. 13, 1867.

[We have not room to print the extracts indicated above, but our readers, knowing where to find them, may examine for themselves.—
ED. NATION.]

BISHOP PERCY'S FOLIO, AND THE EARLY ENGLISH TEXT SOCIETY.

TO THE EDITOR OF THE NATION:

SIR: In the name of my fellow-editor of the Percy Folio, Mr. Hales, and for myself, I thank you heartily for the friendly notice of our work that appeared in your number of August 29. It is the most appreciative and the best review we have had, evidently written by a man who knows his subject better than any one who has noticed in print our work here; and coming as it does from your side of the water, from a writer who evidently knows our old literature so well, it has been a double pleasure to us to read it. Some cheering is not out of place, I can assure you, for my prospect now is the being liable for about £900 or £1,000 on the conclusion of the work.

My second object in writing to you is to answer one of your remarks about the Early English Text Society. You advise us to publish our texts in classes: first finish the Arthur Romances, then give the other Romances, and so on. We have considered the plan, and to some extent tried it; but we found it would not attract enough subscribers. On these very Arthur Romances we were attacked by objectors: "What is the good of these things? What historical value have they? We might stand one now and then, but not two or three a year, etc., especially when MSS. more closely touching the life and deeper feelings of our forefathers are lying neglected," and so on. There was strength in these remonstrances; we ourselves cared much for language as well as social history, and in canvassing for subscribers we became convinced that the only way to catch a fair number of them was to offer them a large variety of subjects at once, so that the man who cared for an Arthur Romance might, in consideration of getting that, help to produce a semi-Saxon homily; while the man who cared for that early work might, for it, help the later romance man, whom he looked at as a trifling person. It is this effort to represent the early English thoughts and life on as many sides as our friends would allow that has brought us to our present position—ahead of all our contemporaries. But still our pace is disgracefully slow; our editors and their fine old texts are hindered and kept back for want of money. There is, for instance, Langlande, and his "Vision of Piers Plowman"—an author whom it quite refreshes one to see you standing up for so manfully, and boldly setting up above Spenser and next to Chaucer (where most certainly he ought to be). We have just published the earliest MS. of his great poem—the first draft of it most carefully edited by Mr. Skeat—but our want of funds will oblige us to keep the second version back till 1869, and the third till 1870; the notes and glossary, probably, till 1871. We have five books just ready now, but no money to pay for them this year. At every turn we are hampered for want of subscribers. English indifference and English ignorance are to blame for this in the first instance; and we tell our countrymen so plainly. But we want to ask the American public, too, why they are not backing us better. They are the inheritors of Layamon's tongue as well as ourselves. They, too, spring from the ancestors whose Guild laws we publish, and whose homes and lives and thoughts our texts illustrate. What help do they give us in our labor of love? Not fifty pounds a year; a little over thirty when I last heard. Is n't it too bad? Your people, sir, are bound to come out of their shells and help us more. Do give them a rouse and keep them up to their work.

Yours faithfully,

F. J. FURNIVALL.

3 OLD SQUARE, LONDON, W.C., Sept. 17, 1867.

CONTRACTION.

TO THE EDITOR OF THE NATION:

DEAR SIR: I trust you will not allow the communication on contraction by J. S. R., in the last number of THE NATION, to pass without comment, as the apparent compactness of his arguments and the complacency with which he regards his conclusions may convey the impression that he has made

out a clear case in favor of contraction, and has pointed out the exact way of doing it. A very slight examination will show that he is in fault in his conclusions and his premises.

His "simple and only safe way of restoring the currency" reminds one of "the simple and only safe way of restoring the country" which a large party proposed three years ago, viz., "Withdraw your armies."

Legislate all national and State banks out of existence by "compelling them to meet all demands against them in specie," and, at the same time, destroy the greenbacks, and you will find the currency *safe* surely (because buried); but what will be the condition of the country? Such a Democratic millennium I am not anxious to see. J. S. R.'s idea that the greenbacks are depreciated because the Government *cannot* pay them in gold, is a very gross error. The Government *can* do it, but it is not at present proper or expedient.

The depreciation has been, and is, the result of several causes, not the least of which are the continual "I told you so" croaking of a large portion of one political party and the faith that is put in said croaking by a large part of another.

Now, the proposition sometimes asserted, oftener assumed, that contraction is necessary or desirable, is itself a falsity. The decline in values since the close of the war has been fully as rapid as has been desirable. The people have *not* "suffered damage" "during the last two years" by reason of too much currency. The present "stagnation" in the West is occasioned, to a great extent, by its scarcity. Interest is ten per cent. in Ohio, and farther West higher still. "The last two years" have *not* been noted for "expansion of credit," but the reverse. The "advance of prices" has been a regular and almost uniform decline. "Speculation," fortunately, has been effectually tied up. Instead of "extravagance," the people have practised a commendable frugality. Ask dealers in fine clothing, wines, jewelry, and carriages what *they* think of the extravagance of these last two years. In conclusion, allow me to add that, though the principles involved may be somewhat complicated, their application is most easy. The greenbacks can be eliminated by any of the methods suggested in your article of August 22. This can be done without damage to any interests, and the entire debt can be paid without exorbitant taxation or any violent means. Much more than half the national debt will not fall due for fifteen years yet. Let the

Government and the people remember that there is such a thing as national honor and be governed by its dictates, and all will work smoothly. Let the national promises be payable (and paid) at some fixed time, and *as* purchasers of such promises expect, and long before the 520s mature they can be replaced by bonds at a much lower rate of interest, the premium on gold having, in the meantime, become a thing of the past.

Yours, etc.,

A. LAMB.

GENEVA, Ohio, Sept. 23, 1867.

CULTURE.

TO THE EDITOR OF THE NATION:

SIR: In a recent number of this paper a fellow-countryman of mine uttered a protest against the arrogance of the learned. As a daughter of the Philistines, who would fain turn to the light, I may hope for a more patient hearing than he would accord to a disciple of culture, when I offer an objection to a part of his argument.

My compatriot asks for scientific definitions, exact statements; it seems to me that he has given, or at least implied, incorrect definitions of the most important terms in the discussion. He has taken culture to be synonymous with learning—Philistinism with the lack of learning.

Learning is not culture, as the sowing of seeds is not agriculture. A man may know much Greek and Latin, much Hebrew and Sanscrit to boot, yet be none the less a Philistine.

For Philistinism, surely, is less an intellectual than a moral defect—less an accident of education than a tendency of character. It is that mental stiff-neckedness, that blindness of heart, which clings to the darkness and calls the light a delusion; its very essence is contempt for all that is not "practical." Alas for us! if nothing but philology can save us; but this I deny. The man who reveres and believes in the culture to which he cannot attain—though it may not help him to turn his mill—is no Philistine.

We cannot all stand on the heights and teach mankind; but at least we can be teachable, we can acknowledge a good beyond "barley-feeding and material ease." And, so doing, though we are not the prophets of culture, we yet show ourselves not to be "the people sitting in darkness."

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MUTUAL INSURANCE CO.,

35 WALL STREET, NEW YORK.

Assets, Jan. 1, 1867..... \$1,261,349

ORGANIZED APRIL, 1844.

During the past year this Company has paid to its policy-holders,

IN CASH,

a rebate on premiums in lieu of scrip equivalent in value to an average scrip dividend of

TWENTY PER CENT.

Instead of issuing a scrip dividend to dealers, based on the principle that all classes of risks are equally profitable, this Company makes such cash abatement or discount from the current rates, when premiums are paid, as the general experience of underwriters will warrant, and the net profits remaining at the close of the year will be divided to the stockholders.

This Company continues to make Insurance on Marine and Inland Navigation and Transportation Risks, on the most favorable terms, including Risks on Merchandise or all kinds, Hulls and Freight.

Policies issued, making loss payable in gold or currency, at the office in New York, or in sterling at the office of RATHBONE BROS. & Co., in Liverpool.

TRUSTEES:

JAMES FREELAND,
SAMUEL WILLETS,
ROBERT L. TAYLOR,
WILLIAM T. FROST,
WILLIAM WATT,
HENRY EYRE,
CORNELIUS GRINNELL,
JOSEPH SLAGG,
JAS. D. FISH,
GEO. W. HENNINGES,
FRANCIS HATHAWAY,
AARON L. REID,

D. COLDEV MURRAY,
E. HAYDOCK WHITE,
N. L. MCCREADY,
DANIEL T. WILLETS,
L. EDGERTON,
HENRY R. KUNHARDT,
JOHN S. WILLIAMS,
WILLIAM NELSON, JR.,
CHARLES DIMON,
A. WILLIAM HEYE,
HAROLD DOLLNER,
PAUL N. SPOFFORD,
ELLWOOD WALTER.

ELLWOOD WALTER, President.

CHAS. NEWCOMB, Vice-President.

C. J. DESPARD, Secretary.

CIRCULAR NOTES

AND

LETTERS OF CREDIT,

FOR THE USE OF

TRAVELLERS,

AVAILABLE IN ALL PARTS OF THE WORLD,

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NEW YORK.

Russell Sturgis, Jr.,

ARCHITECT,

98 Broadway, New York.

Vaux, Withers & Co.,

ARCHITECTS,

110 Broadway.

ROBERT MORRIS COPELAND,

LANDSCAPE GARDENER,

Author of "Country Life," furnishes plans and advice for laying out public and private grounds. Refers to John M. Forbes, Nathaniel Thayer, Boston, Mass.; Rufus Waterman, Providence, R. I.; Francis G. Shaw, Staten Island; R. S. Fields, Princeton, N. J.

41 Barristers' Hall, Boston, Mass.

Olmsted, Vaux & Co.,

LANDSCAPE ARCHITECTS.

The undersigned have associated under the above title for the business of advising on all matters of location, and of furnishing Designs and Superintendence for Buildings and Grounds and other Architectural and Engineering Works, including the Laying-out of Towns, Villages, Parks, Cemeteries, and Gardens.

FRED. LAW OL MSTED,
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FRED'K C. WITHERS.

110 Broadway,
New York, January 1, 1866.

BROWN BROTHERS & CO.,

59 WALL ST.,

ISSUE COMMERCIAL AND TRAVELLERS' CREDITS

FOR USE IN

THIS COUNTRY AND ABROAD.

S. C. & C. C. WARD,

AGENTS FOR

BARING BROTHERS & COMPANY,

56 Wall Street, New York,

28 State Street, Boston.

Insurance Scrip.

WILLIAM C. GILMAN,

46 PINE STREET, NEW YORK,

BUYS AND SELLS INSURANCE SCRIP.

CHARLES W. THOMAS,

ATTORNEY-AT-LAW,

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Legal Business in Southern Illinois promptly transacted. References given.

Belleville, Ill., offers inducements to manufacturers. Land donated. Coal plenty.

Address CHAS. W. THOMAS, Sec. Board of Trade.

UNION MUTUAL LIFE INSURANCE COMPANY.

Assets, - - - - - \$2,188,429 20

NEW YORK OFFICE, 151 BROADWAY.

J. W. & H. JUDD, General Agents for New York.

Active and efficient Agents wanted in all the Cities and large Towns in the healthy portions of the United States and British Provinces. To such, a liberal commission will be paid.

LIST OF LOSSES PAID ON MEMBERS WHO HAVE DIED DURING THE YEAR ENDING DEC. 31, 1866.

AGE.	NAME.	RESIDENCE.	OCCUPATION.	AMOUNT INSURED.
39	Joseph A. Southard,	Richmond, Me.,	Ship Master,	\$2,000
22	Evander O. Tozier,	Boston, Mass.,	Tailor,	2,150
35	Chas. S. Stephenson,	New York, N. Y.,	Ship Broker,	2,000
25	John A. Curtis,	New York, N. Y.,	Auctioneer,	5,000
37	John A. Curtis,	New York, N. Y.,	Auctioneer,	2,500
36	Thomas J. Willard,	Portland, Me.,	Master Mariner,	3,000
23	Edwin H. Rand,	Charlestown, Mass.,	Clerk,	2,000
40	Thomas S. Foster,	Gardiner, Me.,	Merchant Tailor,	2,000
24	Eden P. Foster,	Jackson, Mich.,	Jeweller,	2,100
34	Calvin M. Burbank,	Lawrence, Mass.,	Clerk,	2,000
51	John W. Crafts,	South Boston, Mass.,	Provision Dealer,	10,000
33	Samuel W. Biles,	Boston, Mass.,	Fruit Dealer,	2,000
35	Richard Turtle,	Chicago, Ill.,	Provision Merchant,	2,000
47	Francis Winter,	New York, N. Y.,	Lock Manufacturer,	3,000
31	D. B. Cunningham,	New York, N. Y.,	Merchant,	3,000
41	Robert N. Corning,	Concord, N. H.,	Railroad Contractor,	2,000
57	Saml. M. Candler,	Brooklyn, N. Y.,	Custom House Clerk,	2,500
40	Charles Lina,	Ashland, Pa.,	Druggist,	3,000
27	Francis Flecher,	Louisville, Ky.,	Hatter,	5,000
26	Zeno Kelly,	West Barnstable, Mass.,	Master Mariner,	1,500
42	Julius Helmann,	New York, N. Y.,	Carriage Maker,	2,000
49	George Draper,	New York, N. Y.,	Clothing Merchant,	2,000
26	Philander M. Chase,	Charlestown, Mass.,	Milkman,	2,000
43	Henry Fishback,	Carlisle, Ill.,	Merchant,	3,000
22	A. C. Sutherland,	Detroit, Mich.,	Book-keeper,	1,800
30	Charles E. Poole,	Pittston, Pa.,	Coal Agent,	2,500
39	Emanuel W. Mace,	Chicago, Ill.,	Cigar Manufacturer,	2,000
37	Robert Clough,	Chicago, Ill.,	Stone Cutter,	2,000
30	Ellen Clough,	Chicago, Ill.,	Wife,	2,000
35	Robert H. Howe,	St. Louis, Mo.,	Agent,	5,000
19	George H. Dunlap,	Brunswick, Me.,	Gentleman,	10,000
48	Thomas W. Bamis,	Boston, Mass.,	Merchant,	3,000
38	Isachai H. Brown,	Troy, N. Y.,	Druggist,	1,500
27	Zelotes W. Knowles,	Addison, Me.,	Master Mariner,	3,000
62	Lewis Wm. H. Giese,	Baltimore, Md.,	Merchant,	4,000
30	Eliakim W. Ford,	Albany, N. Y.,	Merchant,	3,000

STEPHEN CROWELL, Pres't. EDGAR W. CROWELL,
Vice-Pres't. PHILANDER SHAW, Sec'y.

Phenix Insurance Company,

OFFICES: { 139 BROADWAY, N. Y.
1 COURT ST., Brooklyn.

Cash Capital.....\$1,000,000 00

Assets, Dec. 1, 1866.....\$1,635,932 69

Ensures against Loss by Marine and Fire. Also, Lake,
Canal, and Inland Transportation.

CHAUNCEY BEDELL, Manager Marine Dep't.

DIRECTORS:

Stephen Crowell, Jeremiah V. Spader,
A. V. Stout, Edward E. Low,
J. D. Ingersoll, Samuel W. Burtis,
Henry Collins, Daniel F. Fernald,
John M. Hicks, Nathaniel Putnam,
I. H. Frothingham, John C. Cole,
George W. Bergen, Edwin T. Rice,
Charles C. Betts, Edgar W. Crowell,
Jas. S. Rockwell, Daniel Ayres,
Alvin C. Bradley, Harold Dollner,
Gustav Schwab, Isaac Brinkerhoff,
Edwin Beers, William P. Beale,
Ethelbert S. Mills, Thos. H. Rodman,
Ezra Baldwin, Wm. B. Kendall,
Nathan T. Beers, James H. Elmore,
Joshua Atkins, Jr., Ben. F. Wardwell,
Augustus Studwell, A. B. England,
Gilbert Sayres, Daniel H. Gregory,
William A. Budd, Rufus R. Graves,
William M. Vail,

NIAGARA

FIRE INSURANCE CO.

OFFICE, 12 WALL STREET.

CASH CAPITAL INCREASED TO - \$1,000,000

SURPLUS, JULY 1, 1866, - 300,000

Losses equitably adjusted and promptly paid.

CHARTERED 1850.

Cash Dividends paid in fourteen years, 245 per cent.

JONATHAN D. STEELE, President.

P. NOTMAN, Secretary.

THE MUTUAL

LIFE INSURANCE COMPANY

OF NEW YORK.

F. S. WINSTON, PRESIDENT.

CASH ASSETS

(Invested in Bonds and Mortgages and United States
Stocks),

\$20,406,665 48.

Issues every approved description of Life and Endowment Policies on selected lives at moderate rates, returning all surplus annually to the policy-holders, to be used either in payment of premiums or to purchase additional Insurance, at the option of the assured.

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SHEPPARD HOMANS, Actuary.

ISAAC ABBATT, }
JOHN M. STUART, } Secretaries.

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FIRST PREMIUM

ELASTIC STITCH AND LOCK STITCH

SEWING MACHINES.

495 Broadway, New York.

THE EMPIRE SEWING MACHINE

Surpasses all others in simplicity, durability, beautiful stitch, and easy working. It creates no noise when in operation, and all persons fond of an excellent Sewing Machine should call and examine it. A liberal discount offered to the trade. Salesrooms, 616 BROADWAY, N. Y.; 103 Avenue A, corner of Seventh Street; 685 Sixth Avenue; 233 Grand Street, Williamsburgh.

WANTED.

Agents—\$75 to \$300 per month—everywhere, male and female, to introduce throughout the United States the **GENUINE IMPROVED COMMON-SENSE FAMILY SEWING MACHINE.** This machine will stitch, hem, fell, tuck, quilt, bind, braid, and embroider in a most superior manner. Price only \$18. Fully warranted for five years. We will pay \$1,000 for any machine that will sew a stronger, more beautiful, or more elastic seam than ours. It makes the "Elastic Lock-Stitch." Every second stitch can be cut, and still the cloth cannot be pulled apart without tearing it. We pay agents from \$75 to \$300 per month and expenses, or a commission from 10 to 20 per cent. that amount can be made. Address

SECOMB & CO., Cleveland, Ohio.

CAUTION.—Do not be imposed upon by other parties palming off worthless cast-iron machines under the same name or otherwise. Ours is the only genuine and really practical cheap machine manufactured.

EXPOSITION UNIVERSELLE, PARIS, 1867.

WHEELER & WILSON,

625 Broadway, New York,

Awarded over Eighty-two Competitors the Highest Premium,

A GOLD MEDAL,

For the perfection of Sewing Machines and Button-Hole Machines—the only Gold Medal for that branch of manufacture.

At the head of Sewing Machine awards in the official list stands:

GOLD MEDAL.

WHEELER & WILSON, NEW YORK, SEWING MACHINE, BUTTON-HOLE MACHINE.

Next come thirteen awards of SILVER MEDALS to various companies; then twenty-two awards of Bronze Medals, and twenty honorable mentions.

Finally come, under the head of "Co-operators,"

"ELIAS HOWE, Jr."

J. A. & H. A. HOUSE, OF WHEELER & WILSON.

FRENCH AND ENGLISH BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

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The next school year will commence **TUESDAY, Sept. 10.** The school aims to secure physical development, intellectual discipline and culture, and an earnest religious character. The best facilities are provided for the health of its pupils, for a thorough course of instruction in scientific, literary, and art studies, and for the genial influence of a Christian home. Number of family pupils limited to sixteen.

For Circulars address the Principal,

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Waterman Street, Providence, R. I.

E. A. GIBBENS'S SCHOOL FOR BOYS, HARVARD ROOMS,

Sixth Avenue, corner of Forty-second Street.

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**Pencils for Marking Clothing,
Pencils for Writing on Wood.**

"Invaluable for marking linen, being reliable. . . . We commend them to all."—*Chicago Tribune.*
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"THE INDELIBLE PENCIL Co. make a pencil for the use of Gardeners, Nurserymen, etc., with which we are much pleased."—*American Agriculturist.*

Manufactured and sold by the

INDELIBLE PENCIL CO.,

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Every Pencil Warranted.

Prices: HORTICULTURAL, single, 75 cents; two for \$1; per dozen, \$5. CLOTHING PENCIL, single, 50 cents; three for \$1; per dozen, \$3.

Sent prepaid by mail or express on receipt of price.

FLORENCE

Reversible Feed Lock-Stitch Sewing Machines.

BEST FAMILY MACHINE IN THE WORLD.

FLORENCE S. M. CO.,

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"OUT OF THE RUT."

"EVERYTHING USEFUL WAS AT SOME TIME NEW."

The New or American

VERSUS

The Old or European System.

1,110 POLICIES! THE FIRST YEAR WITHOUT A LOSS!!!

"GOLD WILL ALWAYS FIND A READY MARKET."

Thoughtful persons are invited to examine the plans of the

AMERICAN

POPULAR LIFE INSURANCE CO.,

419 AND 421 BROADWAY, N. Y.;

for from this Company each class of persons RECEIVES precisely the advantages to which it is entitled.

In other companies, tendencies to longevity insure wholly to the advantage of the short-lived class—in this, solely to the benefit of those who possess such tendencies.

This just result is gained by making premiums according to the class of life to which a person belongs, and also by returning the surplus only when earned by premiums and their interest.

Why, then, should the long-lived pay large, when entitled to smaller premiums?

Why should they receive small, when entitled to larger returns of surplus?

The Assurance, therefore, is threefold to the family in case of death: to the assured, in case of long life, a cash income for his declining years and security of funds already invested; for there are no forfeitures.

The progressive features of this Company are therefore just; they are correct; they are scientific; they work well; they work easily.

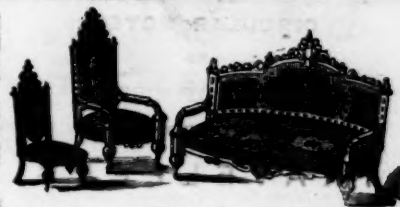
The Old was good, the New is better. Do not accept because New, nor distrust because not Old nor Transatlantic, but examine. Send for a Circular.

INSURANCE CAN BE EFFECTED BY CORRESPONDENCE.

***. AGENTS WANTED WHEREVER THEY ARE NOT.**

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A. N. GUNN, M.D., Surg.-in-Chief.
T. S. LAMBERT, Agent-in-Chief.
C. H. FROST, Treasurer.

FRED. SHONNARD, Secretary.



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PRICE REDUCED 20 PER CENT. AT
DEGRAAF & TAYLOR'S,
87 & 89 Bowery, 65 Christie Street, and 130 and 132 Hester Street, all under one roof.

WHOLESALE AND RETAIL.

ROSEWOOD PARLOR AND CHAMBER FURNITURE.
Mahogany, Walnut, and Tulip Wood; Parlor Furniture, French Oil Finish; Sideboards and Extension Tables; Spring and Hair Mattresses; Cottage and Chamber Sets; Cane and Wood Seat Chairs.

We keep the largest variety of any house in the Union and defy competition.
All Goods guaranteed as represented.

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ALUM AND DRY PLASTER

FIRE AND BURGLAR

SAFES

Are the most desirable for quality, finish, and price.

Principal Warehouses: { 265 Broadway, New York.
{ 731 Chestnut St., Philadelphia.

Please send for a Circular.

DECKER & CO.,

MANUFACTURERS OF THE

Ivory Agraffe Bar Piano-Fortes,

Have removed to 2 Union Square, corner Fourth Avenue and Fourteenth Street.

Having largely increased our facilities for manufacturing, we now hope to be able to meet the growing demand for our pianos.
*. Mark well the name and locality.

OFFICIAL PROOF FROM PARIS.

STEINWAY & SONS TRIUMPHANT.

STEINWAY & SONS

Are enabled positively to announce that they have been awarded

THE FIRST GRAND GOLD MEDAL FOR AMERICAN PIANOS,

this medal being distinctly classified first over all other American exhibitors. In proof of which the following

OFFICIAL CERTIFICATE

of the President and members of the International Jury on Musical Instruments is annexed:

PARIS, July 30, 1867.

I certify that the First Gold Medal for American Pianos has been unanimously awarded to Messrs. Steinway & Sons by the Jury of the International Exposition.

First on the list in Class X.

MELINET,

President of International Jury.

GEORGES KASTNER,
AMBROISE THOMAS,
ED. HANSLICK,
P. A. GEVAERT,
J. SCHIEDMAYER,

Members
of the
International Jury.

The original certificate, together with "the official catalogue of awards," in which the name of STEINWAY & SONS is recorded first on the list, can be seen at their WAREHOUSES, FIRST FLOOR OF STEINWAY HALL, new numbers 100 and 111 East Fourteenth Street, New York.

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